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THE MOTHER OF GOD

In the Light of Saint Bernard

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St. Bernard's burning devotion to Our Lady is one of his best known characteristics. His first biographers remarked upon it, but it is principally in his works that we see it. The relatively few pages² he has devoted to the Blessed Virgin possess such a fascinating charm that they were read and re-read through the ages and one can always find a fresh stimulus in them for a livelier and more discerning faith. The Abbot of Clairvaux is, of course, addressing his monks, but he is very careful never to make use of any other language than that of the Church. Cleric, religious and layman can therefore find in them something to their liking and, as reflecting an instruction given to all, these suggestive passages take on an added value and interest. Here also, St. Bernard is an excellent 'witness', the highly qualified witness of an age which is outstanding for the quality of its cult of the Mother of God. Like St. Alphonsus of Liguori or St. Louis Marie Grignon de Montfort, he has a special place in the history of Marian devotion while teaching the ageless Catholic doctrine. In this eighth centenary of his death, it is therefore very appropriate to place writings on the rôle of the Blessed Virgin in Christian life under his patronage and introduce them with a short study of his own thought.

It is obvious that we cannot expect an author of the 12th century

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² Cf. P. AUBRON, *L'œuvre mariale de S. Bernard*, éd. du Cerf, 1936.

to look at things from the same standpoint as ourselves, nor that he should have meditated upon his spiritual attitude as much as we try to do. The spontaneous springing forth of Christian life always comes before complete awareness or efforts at analysis. It illuminates them for, in order to avoid error, we must be attentive to the manifestations of the Holy Spirit, who animates and quickens the whole Church. Being so firmly of the Church, the Marian devotion of St. Bernard possesses this cachet of authenticity which guarantees its universal value. Besides, if he so lived this devotion and taught it to his monks, as his contemporaries lived and preached around him, it could not be without his understanding its meaning and significance. Short notes, interspersed here and there, show, in fact, the place and rôle which he assigned to the Blessed Virgin in the formation and progress of the spiritual life. We will try to gather them together.

I. THE PRAISES OF THE VIRGIN MOTHER

All St. Bernard's devotion to Mary comes from his admiration for the ineffable grandeur of the Mother of God, and this admiration is continually renewed in the fervent meditation on her mystery. "Let us pause a moment and do not let us be content with a passing glance at this luminous brilliance. To use the words of the Apostle, it is good for us to be here (Matt. XVII, 4) and to contemplate in sweet silence what a laboured discourse cannot express. The devout contemplation of this shining star will give us a new fervour..."¹

Here we are reminded of the naïve and profound remark of St. Bernadette, the visionary of Lourdes: "I gazed at the Lady as much as I could." Bernard gazes at her too; his devotion is a school of contemplation and of the interior life. His admiration is chiefly for 'the astounding marvel' of the Son of God made flesh in the womb of the Virgin pure above all:

"There is in Mary something more admirable still (than her virginity): fruitfulness united to virginity. Never indeed, has it been known that a woman could be at once virgin and mother. And if you think of what a son she is the mother, will not your admiration for her greatness pass all bounds? Will you not come to realize that you are powerless to admire her worthily? In your judgment, or rather in the judgment of Truth Itself, is it not she who had God for her son exalted above all the choirs of angels?"²

¹ *De Laudibus*, II, 17, P. L. 183, 71A; cf. *In Assumpt.*, I, 4, col. 417AB.

² *Ibid.*, I, 7, col. 59D.

All Mary's prerogatives are linked up with this unique glory of the Virgin Mother of God. The Abbot enumerates them with pleasure in his sermon on 'the woman with the twelve stars', inviting his monks to meditate on them again more profoundly in order to feed their piety: "Contemplate them faithfully and we shall be conscious inevitably, not only of admiration, but of veneration, devotion, consolation." ¹

But what is the reason for all these grandeurs if not because God, in 'His inexhaustible mercy' wished by means of the woman to save those whom a woman lost? ² "What condescension on God's part! What excellence in the Virgin!" The whole reason for the Incarnation and the divine plan of salvation is unrolled before our eyes, at the same time as we realize the unique rôle of the new Eve and her unsurpassed position in the redemptive economy:

"It is indeed, towards her, as towards the centre, the ark of God, the cause of everything, the preoccupation of all the centuries, what the inhabitants of the heavens and of hell, those who have come before us, we who live now and those who are to come after us and their children and their children's children turn. The inhabitants of the heavens turn to her to receive of her bounty; those of hell to be saved; those who preceded her, to show the truth of their prophesies; those who follow her, to be glorified.

Thus all generations call you blessed, O Mother of God, Sovereign of the world, Queen of heaven! All the generations of heaven and of earth... because you have brought forth the life and the glory. In you, the angels find joy for ever, the just grace, sinners pardon. It is therefore reasonable that every creature should have its eyes fixed on you, since it is in you and by you and from you that the merciful hand of the Almighty has recreated what He created." ³

To wonder succeeds praise, and it is significant that St. Bernard gave his meditations on the Gospel of the Annunciation the title of 'Praises of the Virgin Mother.' ⁴ But, in honour of Our Lady, this praise is free from anything that smacks of falsity; it adheres to what the Church teaches. "We must, you say, honour the Mother of the Lord highly. Justly so; but the honour of the Queen must be discriminating. The royal Virgin has no need of false honours, loaded as she is with authentic titles of glory, with suitable ornaments... what I have received from the Church, I hold and pass

¹ *Dom. infra Oct. Assumpt.*, 9, col. 434 D.

² *De Laudibus*, II, 3, col. 62.

³ *In Pentec.*, II, 4, col. 328 AB; cf. *De Laudibus*, IV, 8, col. 83-4.

⁴ *Epist.* 18, 5 and 89, 3, *P. L.*, 182, 122 CD and 221 C.

on with confidence. As for the rest, I admit that I should have more scruples in accepting it. ”¹

This praise is felt to be equally inapt to express the ineffable and to celebrate the Mother of God in a worthy manner. All that can be said lags far behind what ought to be said. “ There is nothing, ” groans St. Bernard, “ which at the same time delights and frightens me more than having to speak of the glories of the Virgin Mother... All that one is able to say of the indescribable ceases, by that very fact, to be agreeable to us, pleases us less, no longer satisfies us. ”² And that even incites the contemplative soul to rise higher, to become more conscious of the depths of the mystery, more able to estimate the supreme greatness of God and His inexhaustible mercy. “ Admirable in His saints, God shows Himself more admirable still in His Mother ”,³ and in the work of salvation which He accomplishes through her. When we admire Mary, it is really Him whom we admire, for He has done great things in her, worthy of her and worthy of Himself. In praising Mary, it is He whom we learn to praise : “ It is not to be doubted that all we say to the glory of the Mother also concerns her Son ; and, inversely, when we honour the Son, we do not cease to glorify His Mother. ”⁴

In accordance with St. Bernard and the whole Christian tradition, Marian devotion revives in us the sense of God and the things of God.

II. THE MEDIATRIX BY THE SIDE OF THE MEDIATOR

Placed thus before the grandeur of God in contemplating the grandeurs of Mary, the Christian soul cannot fail to realize more acutely his littleness, his wretchedness and his sin. It is striking to note how the most ancient mediaeval prayers dwell on the expression of this sentiment.⁵ Certainly, the faithful of all time well know that God has been merciful to us and that we have been redeemed by the blood of the Word made flesh. We have been readmitted to the presence of the Father and we enter into a holy familiarity with Christ. Yet though He has been so condescending, God remains God, and we have sinned. For one who has realized

¹ *Epist.* 174, 2, *P. L.*, 182, 333 BC.

² *In Assumpt.*, IV, 5, *P. L.*, 183, 427 D.

³ *De Laudibus*, I, 9, col. 61 A.

⁴ *Ibid.*, IV, 1, col. 78 C.

⁵ Cf. A. WILMART, *Precum Libelli quatuor aevi karolini*, Roma, 1940.

this, it is still hard to surmount and banish that fear without which love does not attain perfection (I Jo., IV, 18). Therefore, as though by instinct, he has recourse to the most pure and most merciful Virgin, by whom salvation has been given to us. Here is an example which comes to us from the carolingian period and was often repeated :

“ I beseech thee, most merciful one, by whom the entire world has been saved. Intercede for me, who am unclean, stained by a thousand iniquities, so that, if my sins have made me only worthy of eternal torment, I may be saved by thy merits, Virgin of all splendour, and may thus come to the eternal kingdom. ” ¹

Better than others, perhaps, Eadmer, the disciple of Anselm of Canterbury, has traced for us this psychology of the sinner, who, feeling himself to be without any merit and unworthy to respond to the invitations of his Saviour, gains confidence and boldness in trusting to the Mother of mercy. ² His suggestive expositions would help us, if necessary, to understand better some brief passages, sometimes expressed in rapid style, of St. Bernard's. One celebrated passage, for instance, might lead one to think that the humanity of Christ ‘ seems absorbed by the divinity ’ and that His mercy is subordinate to His justice so that “ we have need of a mediator besides this Mediator. ” ³ He who has sung so well of the mystical union between the Spouse and His bride, could not however conceive of the Saviour as being inaccessible and altogether severe. “ Good and desirable ”, he writes, “ is the shade which one finds under Jesus' wings, an assured shelter for those who take refuge there, sweet and refreshing rest for the exhausted soul. ” ⁴ But he knows too that the feeling of our unworthiness and our sin runs the risk of veiling the infinite mercy of God from our eyes ; and it is as a remedy for this that recourse to Mary is necessary.

“ Take away Mary, this star of the sea — of the immense and endless sea — what remains, except darkness on all sides, the shadow of death, the thickest darkness.

In the most intimate parts of ourselves, the depth of our bowels, with all our desires, let us venerate her, for such is the will of Him who has willed

¹ *Ibid.*, p. 16, Oratio 12 (Singularis meriti) ; cf. *P. L.*, 101, 1400 AB.

² *De excellentia V. M.*, 6, *P. L.*, 159, 570 ; *De conceptione*, 31 ss, ed. Thurston, p. 39 ss.

³ *Dom. infra Oct. Assumpt.*, 1 and 2. *P. L.*, 183, 429. — Cf. M. J. CONGAR, *Le Christ, Marie et l'Église*, Paris, 1952, pp. 83-8.

⁴ *De Laudibus*, II, 6, col. 64 A.

that we should obtain all through Mary. Yes, it is what He has willed, but *for us*. In all things and in every way, indeed, coming in aid of the unfortunate, Mary calms our apprehensions, stimulates our faith, fortifies our hope, drives away our despair, raises our courage.

You are fearful to approach the Father : frightened at the sound of His voice, you seek refuge in the foliage ; He has given you Jesus as mediator. What cannot such a Son obtain from such a Father ? He will be heard through regard for Him, for the Father loves the Son. But does He too make you afraid ? (Think that He) is your Brother ; He is of the same flesh as yourself, He has undergone everything, except sin, to learn to become merciful ; and it is Mary who has given you this Brother. But perhaps you fear the divine majesty in Him, for, although He has become man, He still remains God. You want an advocate with Him ? Have recourse to Mary. There is nothing in her but pure humanity, not only pure from any taint, but also pure in the sense that there is no other nature in her. I do not hesitate to say that she will be heard, she too, through regard for herself. The Son will hear the Mother, and the Father will hear the Son. My little children, behold the *ladders of sinners*, my supreme assurance, the whole reason for my hope. ”¹

We can quite understand. The Mother of mercy is only a ‘ step ’ (if one may say so) in the ladder of sinners, of the poor sinners which we are and who have need to make ourselves very small “ so that the Great God may not have uselessly made Himself small in becoming man, that He may not have died for nothing, that He may not have been crucified in vain. ”² If Christ has come through her to our encounter, is it not the sign that we have also to meet Him through her ? Placed ‘ between Christ and the Church ’,³ she is not simply an intermediary, forming a screen between Him and us ; much rather, her whole rôle is to lead us to Him in a real intimacy :

“ Let us try, my dear brethren, to mount by her to Him who, through her, has descended to us ; let us try to arrive through her at the grace of Him who, through her, has come down to our wretchedness. That through you it might be granted to us to come near to your Son, Blessed Virgin who has discovered the source of grace ! You, Mother of life and of salvation ! That through you He may receive us, He who, through you, has been given to us ! That your stainless purity may cause Him to pardon our corruption, that your humility dear to God may obtain for us the pardon of our pride ! That the abundance of your charity may cover the multitude of our sins ; that your glorious fertility may make us fruitful in merits !

¹ In *Nativitate B. M.* (De aquaeductu), 6 and 7, col. 441.

² *De Laudibus*, III, 14, col. 78 AB.

³ *Dom. infra Oct. Assumpt.*, 5, col. 432 A.

O our Sovereign, our Mediatrix, our Advocate, *reconcile us with your Son*, recommend us to your Son, present us to your Son. ”¹

Recourse to Mary therefore incites us to put ourselves in our true place before God ; the place of the sinner who knows himself to be forgiven, but to be still feeble and unworthy of the grace given him. It will help us to meet our Saviour.

III. IN THE STEPS OF OUR QUEEN

St. Bernard does not stop there, however. In order to praise the Virgin Mother worthily, we cannot be satisfied with exciting in ourselves devotional feelings, “ we must go on to *reform our manners* in the sense of a progress in virtue, to the honour and the glory of her Son, Our Lord. ”² Neither is it enough to invoke her in all our difficulties. “ In order to obtain the help of her prayers, do not neglect the example of her life. ”³ Seek the Saviour therefore as she sought Him, welcome Him in ourselves as she received Him before, so as to be able to meet Him as she found grace with Him⁴ and was reunited to Him in the glory of heaven. “ What source of joy, what motive for gladness in her Assumption ! ... Cease to complain : we also have no permanent city here below, but we seek that same one to which the Blessed Virgin has arrived today... Our Queen has preceded us and has received so triumphant a welcome that we, her humble servants, follow the steps of our Sovereign with confidence, crying : “ Lead us after you : we run to the odour of your perfumes. ”⁵

In his great sermon on ‘ the woman with twelve stars ’, St. Bernard distinguishes very well those incommunicable prerogatives that we can only admire and those that require our imitation as well. “ If, indeed, the pure gentleness, the humility of heart, the greatness of faith, the affectionate compassion are lacking in us, does the singularity of these gifts in Mary suffice to excuse our negligence ? ”⁶ These are only the most striking examples, for all

¹ *De Adventu Domini*, II, 5, col. 43 B.

² *In Assumpt.*, I, 4, col. 417 A.

³ *De Laudibus*, II, 17, col. 70 D.

⁴ *In Annunt.*, III, 8, col. 396 CD ; cf. *In Assumpt.*, I, 3, and II, 2, col. 416 and 417-8.

⁵ *In Assumpt.*, I, 1, col. 415.

⁶ *Dom. infra Oct. Assumpt.*, 10, col. 434 D and 435 A.

the virtues have shone with a particular brilliance in her, excepting sorrow for sins, since she has never committed a fault in her own person.¹ She is the house of seven pillars, in which the Wisdom of God has rested, which we should prepare for him in our turn, by faith and works.² She is also our star, the star of the sea, which illumines our darkness and that we gaze at unceasingly, so as not to wander among the snares of the world but always follow the way which leads to the port of salvation :

“ Never take your eyes off the light of this star if you would not sink... Let her name never leave your lips, nor your heart... In following her, you are sure not to wander ; praying to her, not to despair ; consulting her, not to be deceived. If she upholds you, you will not fall ; if she protects you, you will have nothing to fear ; if she guides you, you will not get tired ; if she favours you, you will reach the port. ”³

But for St. Bernard, who keeps his knightly soul under his monk's habit, the Virgin Mother is still more than a fascinating and desirable model : she is his Lady, Our Lady, the Queen whom he desires to serve with love and fidelity, in order to serve the Lord Jesus the better. There is, without doubt, the final and most characteristic trait of his Marian devotion, that which explains its ardent fervour and gives an incomparable stimulus to his whole interior life. It is not peculiar to him. Long before his day, in the East as in the West, it was a pleasure to salute in Mary the incomparable Queen and to invoke her under the sweet name of ‘ Our Lady. ’ For consecrated souls and even for the simple faithful, it is usual to vow oneself at one and the same time to ‘ the service of God and Mary, ’ in order to learn to serve the Lord better by making oneself the devoted slave of his well-loved Mother. It is enough to listen to St. Ildefonsus of Toledo († 667) :

“ I now come to you, Virgin Mother of God... If I am your servant, it is because your Son is my Lord. You are my Sovereign, because you are the handmaid of my Lord, and I am the servant of the servant of God, because you, my Sovereign, have become the Mother of your Lord...

O Jesus, grant that I may serve your Mother in order to prove that I am at your service. May she have power over me so that I may be sure to please you. May her hold on me be unending, and for ever you will be my Lord.

It is in order to be the servant of her Son that I desire her for Sovereign.

¹ *In Assumpt.*, II, 8, col. 420 and 421.

² Sermon 52, col. 674-6.

³ *De Laudibus*, II, 17, col. 71 A.

It is that her Son may be my Lord that I wish to serve her. To show that I am in the service of God, I take as witness the domination of His Mother over me... In this way I turn to the honour of the King the homage of submission offered to the Queen." ¹

It is not improbable that St. Bernard was aware of these admirable words, which were often copied in the Middle Ages. In any case, he is entirely penetrated with the same spirit, with which his contemporaries were deeply imbued. However merciful and tender Mary seems to him, he does not say that she is 'our Mother'. She is 'the Mother of Jesus' and 'Our Lady'; we are her humble 'servants' (*servuli*) and Bernard, 'vile slave' (*vile mancipium*) holds it to be a supreme honour to be of the household (*vernaculum*) of the Mother as well as of the Son.

In this fundamental attitude, are united and harmonized the principal traits of his devotion towards the Virgin Mother of God: the sentiment of her ineffable grandeur, tender confidence in her mercy, and ardent desire to walk in her wake towards the Lord. Although not treated in a didactic manner, the stimulating rôle of Mary in our Christian formation and spiritual progress is none the less marked out very strongly. It is a lesson both living and lived.

¹ *De virginitate perpetua S. M.*, cap. 12, *P. L.*, 96, 105-8. — Cf. G. M. ROSCHINI, *La servitude mariale*, Centre marial canadien, 1952, p. 10-8.

² *De gradibus humilitatis*, XXII, 53, *P. L.*, 182, 970 CD.

The Virgin Mary in Contemporary Thought

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The survey which we now propose to undertake was implied in our essay on Jesus Christ and it, in its turn, implies a third on the Church, for mariology cannot be conceived of as being independent of a double relationship, to christology on the one hand and ecclesiology on the other. Here we enter upon a domain on which literature throws but little light, the mystery of the Blessed Virgin having no meaning except from within the Christian Faith. This is not to say that the public at large was not aware of and even deeply interested in the definition of the Assumption, since the daily press regularly reports the principal acts of the Sovereign Pontiff. Moreover, the fascination which extraordinary apparitions always have during troublous times is exemplified also with regard to the Blessed Virgin. For the papacy, however, the interest is chiefly centred on the doctrine of the Church ; our survey must not be built upon extraordinary phenomena ; on the contrary, these must be explained by theology itself. Our essay will, therefore, be chiefly doctrinal and sociological.

I. NON-CATHOLICS AND OUR LADY

As with regard to Our Saviour, the reactions of non-believers are either negative or positive.

¹ See the biographical note in *Lumen Vitae*, V (1950), p. 633. — Address: rue Léon-Théodor, 167, Jette-Brussels, BELGIUM. — See also the previous article of the same author: *Jesus Christ in the Minds of Moderns*, *Lumen Vitae*, VII (1952), pp. 509-27 (Editor's note).

I. *The Negative Attitude.*

To unbelievers, faith in the Virgin Mother should be placed in the category of *myths*; it is a remnant of those childish mythologies from which a man emancipates himself when he reaches the scientific age, just as the adult gives up childish toys. We must here repeat that this way of thinking still exists in numerous scientific milieux.

A less radical attitude concedes the legitimacy of a "feminine cult" in man's religious behaviour, but only sees the Blessed Virgin as a Catholic variant of the innumerable stories of "mother goddesses" or "daughters of the king" who, it is pretended, gave birth without human agency. We recognize here the syncretism of which we have already written in relation to Jesus Christ.

This syncretism is still rife in the rationalist circles of some universities; it holds, for instance, that the story of Mary, whose name is of Egyptian origin, is a 'Jewish' version of legends about the daughters of the Pharaohs. Here again, we must mention the works of Simone Weil; rejecting the Old Testament, which she thinks inferior in revelation to Grecian, Persian, Egyptian thought, she can only trace the story of Mary back to one of the innumerable fables in which the 'feminine' element is introduced into 'masculine' mythologies; the symbolism which the author of *Supernatural Knowledge* discovers in these similarities is deeply religious, but is inspired in its fundamental intuition by the heretical gnostic systems.

We would also point out that this 'syncretism' is not confined to rationalistic and mystic circles, but also permeates a vast section of contemporary thought: esoterism, for example, is secretly allied to surrealism and also strengthens the fascination which Hinduism holds for too many Christians, who think they find in it (by way of reaction against their lassitude when faced by the institutional dogmatism of the Church) a mysticism of 'knowledge' by 'initiation.' Religious relativism contains in a subtle manner a certain sensual mysticism in which the feminine element plays a disturbing part: the tendency, for instance, to see in the sexual union a kind of absolute, the result of the loss of 'ex-static' consciousness in the bosom of the 'mother-earth' represented by woman which certain marriage literature (even Christian) illustrates.¹

In the same direction, but with more variety of expression, some would see in devotion to Mary a form of sentimental suppression; this would be "a transference of the sensuality of the chaste, with analogy to the eternal feminine."

¹ On this see *Vie Intellectuelle*, January 1953, pp. 96-101. We are also thinking of certain "sophiological" forms of Orthodox thought, above all in Soloviev who, be it understood, is *not* the Russian Newman.

A certain kind of Marian literature seems to lend itself to such criticism. If it is the case that integral devotion must take the feminine element into account, care must be taken not to give the impression that piety with regard to Mary is chiefly *founded* on the need of the human heart for the feminine sex. One cannot see how this viewpoint can commend itself to Christians of the female sex, and further, to trace Marian devotion to the worship of 'mother' is to ignore the essential theological element and to risk dangerous compromises which psychoanalysts will find easy to exploit, often wrongly, but all occasions for such an interpretation must be avoided here.¹

Other non-believers will see in mariology one of the means which Popes and parish priests use to exert their power; put more crudely, this view practically holds that the Church, which has superseded paganism, has surreptitiously reintroduced into the Gospel message the old idolatry which has a need for gods and goddesses (saints and the Blessed Virgin).

Huxley's *Perennial Philosophy* expresses this point of view coarsely; the great rôle of places of pilgrimage and statues of Mary would be the indication of a kind of 'white magic' which the Church uses to keep her faithful in hand. Even if certain manifestations do give the impression sometimes that superstition plays a large part in them (which is perhaps the case in some of the countries of the New World), it is obvious that such a judgement is extremely simplist. The chief miracle at Lourdes, for instance, is the fact that the pilgrims begin by going to Confession and receiving Holy Communion; the conversions obtained by the processions with the Fatima statues prove that, even if appearances are sometimes disconcerting, God makes use of them to reach men on a truly *supernatural* plane.

It is often a kind of pride of mind which rejects the external and popular aspect of religion; as Gabriel Marcel says, grace is proportioned to man's condition and follows unexpected ways: "It is a law of all historical and incarnate action", writes J. Guitton, "to take their colour from events, and it is certain that the cult of Mary, like all essentially delicate matters, is subject to excess and corruption."² If therefore popular methods of devotion must be employed to bring men back on to the *supernatural plane*, and if this is done in wellknown places of pilgrimage, it does not follow that the use of this very concrete Marian cult should be proscribed by an inhuman and completely irreligious purism. The devotion of Orthodox Christians to their icons, like the very demonstrative piety of Italians and Spaniards, shows clearly that this is not simply superstition exploited by the clergy: an icon of the Blessed Virgin is holy because, having been painted by a monk who has fasted and prayed, it becomes itself a window opening on to the invisible. We would even add that the apparent paradox of certain "religious revivals"

¹ Cf. *Questions liturgiques et paroissiales*, XXXIII (1952), pp. 219-20.

² J. GUITTON, *La Vierge Marie*, coll. *Les religions*, no. 7, Paris, 1949, p. 212.

brought about by contact with 'Marian' ceremonies is an indication, among others, of a law of providence : God makes use of the things that are not to confound those that are ; He confounds the wisdom of the wise, as St. Paul says. These reflections obviously do not mean that everything in popular Marian devotion is to be approved of ; as we shall have occasion to remark later, the essential thing is to safeguard the *hierarchy* of values in an obvious and competent manner.

Finally, another attitude which is very common nowadays : the rejection of devotion to Mary because it would be a form of " bourgeois sentimentality ", an unhealthy incarnation of that " feminism " of which Nietzsche saw Rousseau as the representative *par excellence*.

We are here thinking of the mentality, too widespread in our time, which unduly magnifies strength, hardness, living dangerously. It is not only totalitarian mystics who have loaded with disdain all the tender, delicate, feminine, side of love : writers like Montherlant, for instance, have sought to make woman into man's ' comrade, ' both in sports and ' virile ' pastimes and in amusements ; one of the themes of modern literature is that of " man without mother or father, " self-creating in absolute autonomy : with Valéry, although he differs profoundly from him, Sartre is a witness to this total perversion of values. In this connection, the kind of unnatural love depicted in modern books is directly contrary to all Marian devotion ; the part played by this perversion of the conception of love in nazism is well known ; an example is to be found in *The Last Civilian* by Glaeser. Without falling into these aberrations, marxism also forbids all love and ' feminine ' tenderness : marxist ideology is ' masculine ' by definition, woman finding her ' promotion ' according to the degree in which she behaves as a man, going to war for instance. The attention of Christians should be drawn to this false and widespread mysticism. In reality, this swash-buckling hardness, expressed in Malraux' phrase " Fate is a man's business, it is dealing with men " is the reverse of a profound weakness of character. Violence raised to the level of a system is the terrible indictment of a civilization which denies ' woman ' and calls itself ' masculine ' ; there lies the source of that oratorical irritation which is the mark of so many public men in this generation and which is only equalled by their lamentable ' effeminacy ', their radical fear of suffering, their appetite for comfort and need of escape.

From this preliminary survey it appears that devotion to Mary is a complex and delicate matter : it has to avoid the appearance of compromising with the elements of this religiosity which is always attacking the " primitive " within us ; but it must also temper and balance the brutality, pride and violence which threaten man. It is already evident that true Marian devotion cannot be founded on the psychological needs of man, but in Revelation

itself, which, for the purpose, comes down to man and works the delicate synthesis of the elements of his spontaneous psychology. In spite of the real riches of their ideas, the method of those who, without being believers, approve of the cult of the Blessed Virgin, errs by this fault of being too exclusively orientated from below upwards.

2. *The Positive Attitude of Non-Believers.*

There are non-believers who respect the Blessed Virgin as "the perfect woman," an ideal which man must put before him as an enlarged picture of himself in order to raise himself up to a truly human standard. One might, for instance, say that there is a *double nostalgia* in man, that for *virginity* and that for *fruitful maternity*. These two nostalgias are irreconcilable, maternity involving the loss of virginity and virginity remaining "sterile," at least on the physiological plane. Without believing in the strict sense that Mary was at once virgin and mother, these religious philosophers think that the Christian "myth" is useful and even indispensable, for it maintains the tension, the antinomy, between these two nostalgias, *both* necessary together, for the spiritual exaltation of man.

The upholders of this tendency emphasize, for instance, the rôle played by chivalrous love in the development of the cult of Our Lady, as also the influence of the cult on chivalrous love; they remark that the "emancipation of women" is linked with the spread of Christianity and in the latter, with the ever greater place taken up in the West by the devotion to Our Lady.¹ More recently, A Comte thought that the idea of the Virgin-Mother could become for the purest and highest types of womanhood an ideal limit, and that it could give to the new religion a synthetic summary equivalent to that which the institution of the Eucharist supplied to Catholics. He even thought that the utopian idea of a fecund virginity could be of use to the most positive biological science, by providing it with an ideal at once impossible and desirable, as the utopia of the transmutation of metals excited the pre-scientific activities of the Middle Ages.²

We think that apologetics could make prudent use of this psychological argument in order to show the possibility of a reasonable belief in the dogma of the *virginal maternity* of Mary; here the Blessed Virgin is the divine fulfilment of a spiritual need in man's very being, his dream of the "virginal and maternal" woman, an ideal which can only be very incompletely realized by Christian wives and which is always unrealizable physiologically.

¹ On all this see *Le cœur*, coll. *Études carmélitaines*, Paris, 1951, and our analysis in *Coll. Mechliniensia*, XXII (1952), no. 3.

² Quoted by GUITTON, *op. cit.*, p. 202, footnote 2.

But one must take care that this consideration is not used as a proof of the dogma as such, and still less that the dogma is true because it expressed this tendency on the part of man (that would be modernism), but only that *revealed* truth may appear reasonable as an additional recommendation to those who have observed this double human nostalgia in themselves. Experience has shown us that this consideration considerably clears the way to faith; the raising of a preliminary obstacle enables the mind better to undertake the examination of historical reasons which, as such, are the foundation of the reasonable nature of faith in the Marian dogma.

We would also add that this consideration of the synthesis which Mary fulfils between 'virginity' and 'fecundity' is of a nature to introduce man's soul to the perception of the great mystery of the divine espousals of God with humanity in the Church, the soul, the priesthood and in the Blessed Virgin; the same truth reappears everywhere, that of a virginal fecundity, in the Church our mother for example. Moreover, in the 'pansexual' sphere or the "aphrodisiac civilization" which is the note of our times, the discovery of the psychological implications of mariology is likely to deliver the mind from the miasmas of sensuality and to direct it to a vision of marriage by which one can understand that the chaste marriage of Mary and Joseph represents one of the archetypes of Christian marriage.¹ But the teaching of mariology must not *depend* upon these very delicate considerations.

Another aspect of the same tendency holds that devotion to Mary is necessary to soften and spiritualize the ever brutal and materialist attitude which marks the spontaneous behaviour of man (taken in the entirely masculine meaning of the word); better still, one would say that there is in the dynamism of the masculine being a permanent risk of devilish pride, while this is infinitely less pronounced in the woman.

We are here thinking of the considerations of Peter Wust on the woman who should be the "vestal virgin of creation," who should provide the balance to the satanic pride of man. A propos of Graham Greene, it has been noted that his most striking women are those "angels of pity" who, like Antigone, play the part of the "Sister of Charity" which Rimbaud dreamt of; that there is here a possible extension of the meaning of the devotion to the Blessed Virgin is obvious.² The books of the Christian Gertrude von le Fort, especially *The Eternal Woman*, show a truly Catholic version of this tendency.

The religious teacher would be very wrong to neglect the attrac-

¹ Here it would be a good thing to read A. FRANK-DUQUESNE, *Création et procréation*, Paris, 1951, and also the June 1949 number of *Vie Spirituelle*, on this theme.

² As to this, see P. ROSTENNE, *Graham Greene, témoin des temps tragiques*, Paris, 1950, the chapter on woman.

tion of these representatives of the second attitude to the Blessed Virgin. Is it necessary to repeat here that the negative approach outlined above, whether syncretist, "psychoanalyst" or "totalitarian," is entirely surpassed now by the progress of the comparative history of religions, the psychology of the "depths" and by political and historical science? The catechist has to be well acquainted with the recent works on the profane implications of mariology; but he must expect his pupils to be more or less sceptical as to the virginity of Mary, for many children, by reason of hearing the "grown-ups" express their scepticism as to real purity in human life (it is thought impossible in many circles, let us not forget), do not believe "in these stories" of conception *de Spiritu Sancto*. The Gospel passages concerning "Jesus' brethren" and "Joseph, chaste spouse of Mary" awaken a vague scepticism in the mind of many Christians. The influence of modern pansexualism is here obvious, without forgetting a modern tendency, sometimes too exclusive a one, to underline the riches of Christian marriage.

II. THE VIRGIN MARY IN JUDAISM AND ISLAM

It seems to us to be important, although we can do no more than mention it briefly, to recall to the religious teacher that practising Jews and Mohammedans profess a devotion to Mary which, although obviously not equal to the Christian faith, preserves some of the elements of the latter.

We are here thinking of the fact that Judaism and Islamism form, with Christianity what is called the "Judaeo-Christian" tradition fundamentally original with regard to all other traditions. It is to be desired that Christians, as indicated in the intentions attached to each day of the Unity Octave, would realize that believing Jews and Mohammedans are, in a sense which it is impossible to enlarge upon there, their 'brothers', for Abraham is the *common father*. This viewpoint would make it clear that, in a sense, Christians, Mohammedans and Jews stand on the same spiritual front in the warfare against all forms of atheism; and moreover, the bringing out of these common points of tradition allow the Christian spirit to be better protected against any compromise with the syncretist or pantheist mystics who now menace us. It seems to us that a means of emphasizing this fundamental community between certain viewpoints is to show Christians that Jews and Mohammedans have a certain devotion to Mary, the mother of Jesus¹.

¹ Note two sources of information on the subject: the review *Cahiers Sioniens*, edited by Fr. DEMANN, and the writings of Louis MASSIGNON, extracts from which appear in *Dieu vivant*.

Believing Jews, although they do not admit the Messiah in whom we believe, recognize in Mary one of the most perfect incarnations of the 'anawim,' these 'little ones' that the Old Testament exalts for their piety, their goodness, their fervour in the expectation of the kingdom and that it sets in opposition to the "bad shepherds" who crush their subjects under the iron rod. If, in the past, Judaism included the Christ and his Mother in the same condemnation, a change has come about towards a better understanding of the *facts* reported in the gospel; without attaining to the whole faith, many Jewish writers recognize the religious significance of Jesus and Mary.

This gives us an occasion to recall that, among the aspects of the cult of the Blessed Virgin, the Christian cannot neglect this: Mary is at the point of junction of the Old and the New Law, which means that one cannot realize the whole significance of her vocation without *replacing her in the Old Testament*; a thorough understanding of the passages in Matthew and Luke in their early chapters is impossible without this constant reference to the biblical atmosphere which we have in common with Israel.

As for Islam, we need only refer the reader to the works of Abd el Jalil: Mohammedans venerate in 'Myriam' the mother of one of the prophets before Mahomet and a real devotion to her exists; it may be found at least in the most ancient parts of the Koran.¹

III. THE VIRGIN MARY AND NON-CATHOLIC CHRISTIANS

We here abandon definitely the more or less shifting ground of psychology and the comparative history of religions, to enter *from above* the various Christian attitudes to the *revealed* truth on the subject of Mary. It is here necessary to distinguish carefully between the different attitudes of our separated brethren. It is no longer possible, above all after the publicity given to Protestant and Orthodox reactions on the dogma of the Assumption, to teach mariology to the faithful without taking into account, at least in its broad lines, the reactions of the dissident churches: behind the dogma of the Assumption, the whole status of mariology is put in question by the objections which the press has popularized and diffused in the conscience of Catholics.² Moreover, we dare to hope that the catechists, preachers and teachers will understand that

¹ ABD EL JALIL, *La dévotion à Marie dans l'Islam* is the authoritative work on the subject; it is written by a converted Mussulman.

² The big newspapers like *Le Figaro* and *Le Monde* have published the statements of the pastor Boegner. The dogma of the Assumption is the meeting place for a whole series of theological problems.

it is no longer possible to present any Christian doctrine whatever without having in mind the broad lines on which it is treated in the dissident confessions. Mariology has nothing to fear from these confrontations, for it can only gain greater depth and balance.¹

1. *Orthodoxy and the Blessed Virgin.*

Orthodoxy² presents us here with a double paradox. The first may be expressed thus : on the one hand, orthodox piety gives Mary an eminent place, apparently even more important than does Catholicism, and, on the other, this privileged place of the Mother of God never runs the risk of shadowing the absolutely central situation of Christ in the work of salvation. Whereas some works of mariology by Catholic authors seem at times to endanger a just comprehension of the *unique* mediator, Jesus, this risk seems to be entirely absent from orthodoxy.

Examples of the place of Mary in Byzantine liturgy are innumerable ; we will only mention the two following : when the feast of the Annunciation coincides with Good Friday, the liturgy *combines the two offices*, it seems to be impossible that orthodoxy should pass over in silence the rôle of the Mother of God in the work of salvation ; whereas in the Latin office of the three days in Holy Week, the suppression of the doxologies and hymns brings about the almost total obliteration of any explicit mention of the Blessed Virgin, the Byzantine ritual constantly associates Mary with the sufferings of her Son (for instance in the admirable office of the *Myrophores* on the evening of Good Friday, where the liturgy shows us Mary watching by the tomb of her Son). The warm and fervent emotion which permeates this liturgy of the sorrows of the Logos comes, in part, from the constant presence, as though in a filigree, of the Mother of God : she shares in the drama, not only as an historical personage, but as mysteriously representing the Church and, in her, the participation of believing humanity in the drama of salvation ; the moving and passionate dynamism of all the liturgy of Holy Week is deeply rooted in this virginal compassion of the Mother of the Saviour, Mary representing in the Church, not the passive element, but the dynamic.³

All those familiar with Byzantine liturgy know that the acathist hymn to

¹ We think it is high time to give up a too polemical presentation of truths in catechetical teaching.

² We are taking orthodoxy in its authentic tradition, not in accordance with the form which it has taken in the Slavophile and Sophiological movements, that of a Boulgakov for instance. Present day Orthodoxy is detaching itself from these modern influences in order to return to the patristic sources.

³ We take this explanation from an unpublished contribution by a Greek orthodox to a recent œcumenical meeting. This witness even added that " Mary is necessary " to the divine family.

Mary "greater than the cherubim" occurs constantly; they also know that this omnipresence of Mary takes nothing from the radiance of the glorified Christ, the *pantocrator*, who is immediately seen as the living heart of Orthodox churches and liturgy.

Doubtless the explanation of this paradox lies in the fact that Mary is constantly seen in the light of the resurrection of Christ, she herself closely linked to His Incarnation. In this connection, the Annunciation associates the Blessed Virgin with Christ as the principle of salvation at the same time as with His work of restoration of the fulness of the first Adam, in the resurrection which crowns the passion of God.¹

Recent theologians, being, we think, unconsciously influenced by schismatic psychology, explain the same idea with the following *nuance*: Mary's glory is not linked to any special *privilege* such as the Immaculate Conception (which they reject in its latin sense, as we will explain), but to the Incarnation and Resurrection of the Saviour. One will at once grasp the polemical nuance which is thus added to a perfectly exact theological standpoint, which Catholic mariology expressly defines.

The second paradox of Orthodox mariology is that it continually shows us Mary rooted in our humanity at the same time as she is closely associated with Christ, the principle of salvation: on the one hand, Mary appears filled with the most gentle and radiant humanity, and on the other, she belongs to the transcendent order of salvation, associated as she is with the new Adam. The modesty of her human appearance in the gospel, is thus joined to the exaltation of the Mother of God in the liturgy of the Eastern Church.

"The exceptional grace given to Mary has not broken our relationship with her," according to the expression of Theophanus. At the end of all liturgical offices, the Church mentions her father and mother, so as to emphasize that Mary's glory has not deprived her of her humanity and that this glory is destined for us all. The events of her earthly life — her birth, her holiness — which was still the holiness of the Old Testament, so to speak, 'concentrated' in her, to the 'end of time,' her consecration to God on the day of the Annunciation, her Maternity, the mission of the beloved disciple with regard to her — all these events constitute the life of a woman who was like us, but who merited the marvels with which God blessed her. She rejoiced in God, her *Saviour*, and found *favour* before God because of her purity. She realized in herself the gift of Pentecost and fulfils today her

¹ Cf. *Jesus Christ in the Minds of Moderns*, *Lumen Vitae*, VII (1952), p. 516-8.

ministry at the throne of her Son, anticipating the glory of all the Church's saints, this "glory divinely beautiful, resplendent with divine miracles." ¹

The explanation of this second paradox is also doubtless to be found in the particular conception which the East has of the condition of the first Adam, transfigured by the glory of the divine vision. Mary, who incarnates this first holiness, as the associate, new Eve at the side of the new Adam, also incarnates the "human nature" as God willed it to be. We may here refer to what we have said about Orthodox christology. ²

Mary's glory is no screen to that of Jesus, the unique mediator, any more than it is opposed to the humble humanity of the girl at Nazareth: this double paradox suggests an important lesson to us. Orthodox mariology, as we have sketched it, contains *nothing* contrary to that of the Latin West. We may even recall that Latin mariology comes from *two* sources, oriental and Latin: "whatever problem their reconciliation sets, the Roman Church holds as hers all the dogmatic and religious heritage of the Greek Fathers as much as the Latin ones, the Byzantine liturgy as well as the Latin... There should not be, in principle, any subject of discord between East and West; all that stands for authority for the Orthodox stands equally for the Catholics." ³

Hence this conclusion of fundamental importance: the theologian of the West has everything to gain from drawing from the oriental tradition; he will find in it, when he studies as closely as possible the roots of the harmonious cohesion which marks it, the secret of a theological balance which often seems to be lacking in the treatises on mariology too exclusively inspired by western tradition. In other terms, the danger into which Latin mariologists often seem to fall, that of exalting Mary so high that the rôle of the unique mediator seems to be endangered, would easily be avoided by the theologian drawing on the *two* traditions. The oecumenical problem, here also, is essential to the internal equilibrium of mariology.

We may here mention, with L. Bouyer, that Catholic Marian *liturgy* constantly borrows from Greek and Oriental sources, for instance for the feasts of the Circumcision, the Nativity of the Blessed Virgin, the Assumption (at least in the old office) and for the Immaculate Conception. It is regrettable that teachers, preachers and theologians have so scanty a know-

¹ *Dieu vivant*, No. 18, 1951, p. 97, by Th. SPASKY.

² *Lumen Vitae*, I. c.

³ L. BOUYER, *Le culte de la Mère de Dieu dans l'Église catholique*, in *Irénikon*, XXII (1949), p. 140. Also reproduced in a brochure of the same title, published in the collection *Irénikon*, which is worth its weight in gold.

ledge of Catholic Marian liturgy ; they would find in it a perfectly balanced view of the respective rôles of Mary and Christ. ¹

We ought, however, to remark that, since the schism, especially since the XVI century, a certain stiffening has become apparent in the Marian theology of the East. The polemical spirit which results from the separation has led some Eastern theologians to reject the Immaculate Conception (at least according to Western terms) and rather to make play with the differences between the Eastern faith in the Assumption, and the recent Western definition.

Faith in the complete purity of Mary has always existed in the East, where it has never been doubted. The different conception of the Greek Fathers as to original sin (they prefer the use of the technical term 'sin' only with regard to the personal faults of individuals) explains that they have not seen in Mary's sanctity an exception or exemption from a general 'law', but have rather dwelt on the *positive* aspect of Mary's initial holiness. As well as being rooted in the Adamic human species, she is, with Christ, the starting point of salvation. According to Cabasilas, Mary is the ideal type of humanity. It is all the more surprising to note that contact with the West, which reveals to Easterners the reserves we make on the matter of the Immaculate Conception, leads them to a certain stiffening of the doctrine. It is explained by the resentment against the actions of the Roman primacy, which has given a polemical aspect to too many writings. One will even find in some Russian polemics a confusion between the Immaculate Conception and virginal conception ².

On the subject of the Assumption, all the orthodox have declared that their Church also held this essential belief. Orthodoxy reacted by emphasizing that it holds a middle course between the extremism of the left, that of Protestants and that of the right, attributed to Catholics. All Orthodox are opposed to the opportunism of the definition of 1950, as, according to them, only an œcumenical council could promulgate it. Moreover, they reject in the Bull of Promulgation, all the considerations which attach the Assumption to the 'privilege' of the Immaculate Conception, for they link the 'dormition' exclusively with the Resurrection of the Saviour. ³ Mary, by the Assumption, presides over the destiny of the Church with her Son ; she intercedes, she is the eschatological image of the Church. Finally, the theologians state their faith in the corporeal death of the Virgin, which they think to be

¹ *Ibid.*, p. 141 et seq., and 153.

² This is a summary of the theme of M. JUGIE, *L'Immaculée Conception dans l'Écriture Sainte et la tradition orientale*, coll. *Bibl. Immac.*, no. 3, Rome, 1952, which is very well documented.

³ It is good to recall that this link between the Immaculate Conception and the Assumption is mentioned in "the considerations" of the Bull *Munificentissimus* ; these are not guaranteed by the infallibility and should therefore not present any real difficulty for our Orthodox brothers.

more or less implicitly denied by the bull *Munificentissimus*.¹ What Orthodoxy wishes to ensure, therefore, is the link of Mary's holiness with the saving resurrection of Christ; they reject what they call a 'deviation' by the 'privilege' of the Immaculate Conception.²

We must emphasize here that Greek orthodoxy has taken up a more radical position: besides the definite affirmation that the definition of 1950 was inopportune, some theologians appear not to admit even that the faith of their Church bears on the *same object* as that of the Roman Church. The 'dormition' celebrated on the 15th August would simply mean the complete union of *soul* between Mary and her divine Son, nothing being certainly stated as to her body; besides, Greek orthodoxy admitting the tradition of John Damascene on the *corporeal Assumption*, it would seem that there is here a certain contradiction amongst theologians, a contradiction due, we think, to the influence of schismatic polemics.³

This slight stiffening of Orthodoxy, especially Greek, does not really have any effect on essentials. If it were not for the traditional grievances of the East against the papal authority and what it considers as an abuse of "scholastic definitions," the unity between Orthodoxy and Catholicism in mariology should be easily realizable in principle. There is here, therefore, taking into account polemical distortions, a treasure which the Latin catechist cannot neglect in his teaching.

2. Mary in Anglicanism.

The position of Anglicanism is, as always, complex. With regard to the definition of 1950, the official authorities recalled that the Anglican Church reverences the Mother of God, for it accepts the four first oecumenical councils (including, therefore, that of Ephesus in 431, which defined the Divine Maternity of Mary). The archbishops of York and Canterbury, who represent the most "official" authority in the English Church, affirmed in a sensational declaration that their Church could not accept as a dogma of faith, necessary to salvation, the corporeal Assumption, because it is

¹ This is an erroneous interpretation: the discussion remains completely free on this point, the formula of the Bull being carefully drawn up so as to permit of the two opinions. Jugie's thesis, that Mary did not die, is far from being current in Catholic mariology.

² All this is in *Dieu vivant*, no. 18, 1951, pp. 95-96 and *Vers l'unité chrétienne*, no. 28, December 1950, p. 17-18, the article by C. DUMONT, to which we owe much. L. BOUYER, *op. cit.*, p. 151, 156, states that the 'privilege' does not separate Mary from humanity, and is a *first realization* of salvation for us.

³ This is in *Irénikon*, XXIV (1951), p. 79 and 86-90 from the pen of Fr. DUMONT, who gives the best idea of Greek orthodoxy.

not contained in Scripture and the teaching of the primitive Church.¹ Other theologians, equally representative, have however shown a more guarded attitude on the subject.

The theologian Mascall states, for instance, that the faith of the Eastern and Western Churches in the Assumption is a *capital fact*, which theological common sense leads one to admit; he goes on to say which he himself, like the bishop of Exeter (Dr. Mortimer) admits the Assumption: "Such a belief professed almost unanimously since the eighth century, could hardly be rejected as false by *anyone who believes that the Church is under the guidance of the Holy Spirit*." He adds that Mary has "attained the final destiny of the Christian which is to reign with Christ in glory. She has passed beyond death, beyond the Resurrection, beyond the Last Judgment. She shares in Christ's glory; she is at His side. She is associated with His eternal intercession. She is already, before the end of time, what we hope to become finally. She is, so to speak, the Church triumphant, by anticipation in all her holiness, which, by grace, has been perfectly incorporated in the human nature of the Son of God. It is her entry into this final state of perfection which is described by the word Assumption, her entry, with her risen body, into the heavenly glory."²

It is all the more interesting to note that this agreement as to the fundamental doctrine accompanies Mascall's refusal to recognize the definition of the dogma *as such*. The two reasons given should attract the attention of the theologian. The first is that it is impossible to state that faith in this dogma is "necessary to salvation," because for centuries it has not been so; the Church by defining it has raised it to another plane; in the ancient ecclesiastical tradition, an authoritative definition was promulgated when salvation was *in danger* on account of heresies which threatened it; it was therefore necessary to define the doctrine and impose it as indispensable under pain of damnation; as regards the Assumption, as there was no immediate danger of heresy, the doctrine has only become necessary for salvation because the Church has so proclaimed it. The second reason is that in the act of November 1950 there is a reversal of the traditional theological method employed in Christian tradition. The abuse of the notion "implicit revelation" leading to this reversal, according to the author: formerly, the Church would have seen the definability of a doctrine in the fact of its presence in the

¹ *Vers l'unité chrétienne*, no. 28, December 1950, p. 16 and *Irénikon*, XXIII (1950), p. 422 et seq.

² This quotation is from Dr. MORTIMER, bishop of Exeter, quoted by MASCALL in *Dieu vivant*, no. 18, 1951, p. 100-101. It is remarkable to see the agreement of a fraction of Anglicanism with Orthodoxy and Catholicism as to this doctrine of Mary "Eschatological image of the Church." This latter expression is that of L. BOUYER, *art. cit.*, p. 156. Note also that Mascall bases himself on the *tradition of the Church*. Here lies the dividing of the waters between Orthodoxy, Catholicism, Anglicanism (at least a fraction of it) and the Protestant reform.

deposit of faith ; actually, its presence in the Church's faith has led to the conclusion that it is in the deposit of revealed truth.¹

The attitude of the Confraternity of St. Alban, which specializes in the conversations between Anglicanism and Orthodoxy, is equally interesting : the Roman definition represents one of those mysterious paradoxes of œcumenism ; a line of thought which had been followed had abruptly to be abandoned, but to the profit of a line of research more profound and more essential ; if the conversations with the East seem interrupted by the gesture of Pius XII, that would only show that œcumenism does not proceed along a straight line, but along the mysterious track of a line which is constantly and providentially being broken ; in the event, the line to be discovered now would be a deeper knowledge of the dogma of the communion of saints, that is to say, the doctrine of the Church, the Mystical Body, common to Catholics, Orthodox and a part of Anglicanism.²

Finally, it must be added, that, according to a certain number of Anglican thinkers, the definition of the Assumption should invite " High Churchmen " to abandon their conversations with Rome, to continue those which they have tended to interrupt with Orthodoxy.³

It would seem that the difficulties of Anglicanism confronted with the definition of November 1950 come from two sources ; in the *Low Church*, under the influence of the European reform, the refusal to accept it is linked with the Protestant attitude which we have just outlined ; in the *High Church* and *Anglo-Catholicism*, while admitting the foundation of the dogma, its " definition " is refused : the influence of orthodox problematicism is patent here ; one might even diagnose a crisis in the conversation between High Church and Catholicism, a crisis which shows itself in a new oscillation towards the Orthodox world. As for the *Broad Church*, much influenced by modernist liberalism, it is a good thing to recall that it contains a number of theologians who no longer accept the virginal conception of the Saviour, and therefore, the Assumption.⁴ At bottom, there is disagreement as to *ecclesiology*.

¹ *Dieu vivant*, art. cit., p. 102-103 and 103-106. Y. CONGAR in the same number has replied to this objection, double in appearance, one in reality. Also cf. *Tradition et œcumenisme* in *Irénikon*, XXV (1952), pp. 364-70.

² *Vers l'Unité chrétienne*, no. 28, December 1950, p. 27. This statement is correct and profound, for the Assumption directs us towards ecclesiology, as we state further on.

³ *Irénikon*, XXIII (1950), pp. 423 et seq.

⁴ Remember that *High Church*, *Low Church* and *Broad Church* are all parts of the *Church of England* ; they are not sects, but tendencies. It is well to note here the *comprehensiveness* of the Anglican Church.

3. *Mary in the Reformed Church.*

The first thing to notice is that, actually, Protestantism in Europe has again to fight on *two fronts*, that of "romanizing infiltrations" and that which is traditionally called "anabaptism." A recent editorial has given vent to a real cry of alarm on the subject of the infiltration of modernist theology by Bultmann; a novel, which seems to be the Protestant parallel of the *Journal d'un curé de campagne*, shows the very strong influence of theological modernism on some clergy.¹ It is unnecessary to emphasize that this modernism, or if one prefers, this new theological liberalism, falls quickly into the nestorian error, and this automatically leads to a minimization of the divine maternity and virginal conception.²

"Orthodox" protestantism accepts the Council of Chalcedon, with its corollary of the divine maternity of Mary "for them as for us, at least in theory, Mary is the virginal mother of Jesus according to the flesh." Refusing the later dogmatic developments, orthodox protestantism states two things: Mary is *within the Church*; more than that, she holds a place in it such that she can be called an *image of the Church*; but she remains entirely on our side and is neither mediatrix nor, above all, coredemprix.

It must be recalled that, for the Reformed Churches, the Church is the assembly of believers; it is constituted by faith in the Word, whose essential constituent is the pardon of God in Jesus Christ. Taking this definition into account, let us illustrate the first point by this passage from the pastor Thurian: "Reformed theology wishes to keep Mary in the Church and accuses Catholicism of taking her out and placing her above and before the Church. If Mary walks at the head of those who have believed, she walks *with* them, turned with them towards her Son and awaits with them the redemption of her body and eternal glory, after having with them received the pardon of her sins, judgment and sanctification." Besides, Mary is the image of the Church because perfectly faithful and obedient with regard to the Saviour Himself and directly. There is no question of admitting a spiritual maternity on Mary's part with regard to the Church, nor to attribute a soteriological

¹ The preface of no. 21 of *Verbum Caro*, the neo-calvinist review, which appeared in 1952, gave a cry of alarm as to the growing influence of Bultmann. The 22nd number of the same review contains R. STAUFFER's analysis of the novel by H. HATZFELD, *La flamme et le vent*, Paris, 1952, of which we speak in the text; this analysis underlines that Hatzfeld's testimony must not be confounded with that of Calvinism in general. Also note that, in a general way, the œcumenical council of the churches pronounced against RAM, in which it sees a kind of "religion of the spirit" which cannot be included in the Protestant reform.

² HATZFELD, *op. cit.*, pp. 51-56. This aspect should not lead us to neglect the humane and religious depth of the book.

rôle to her : " There is no second Eve, there is only a second Adam, " says the pastor Roux. Mary is the exemplary witness to the Church, what the Church is herself called to be : filled with grace, the object of the benediction of God because of Jesus Christ, she who corresponds perfectly to the Word by the obedience of faith.

The points implied by this position are well known : the desire to see Mary only in the light of christology, as one of its supplementary propositions, instead of, with Catholicism, making her a separate consideration : the insistence, when it is a question of the gift of God, on the giving rather than on the gift (without seeing clearly that if God does not give *something* He is not truly giving), in other words the tendency to deny the human cooperation with God, by the grace of God, in the carrying out of salvation ; the too extrinsic notion of grace, both for Mary and for the Church ; finally, the theological method, founded upon a too literal exploitation of the scriptural data. ¹

We must however note that opposition to mariology is more radical among the Calvinist reformed churches than among the Lutherans. ² Moreover, beside this general current, negative as it is, appears nowadays a more positive tendency.

In 1951 the Lutheran theologian Asmussen published a remarkable little book on *Mary, Mother of God* ; he admitted a certain ' mediation ' on her part, not " by the side " (*neben*) of that of Christ, but ' in ' it. This appreciation goes with a reiteration of the truly *sacerdotal* and mediatory element in the Lutheran pastorate. ³ A recent historian has written the history of the cult of Mary in the Lutheran Reform : he emphasizes the rôle of the mediaeval elements in the living and sensible piety of Luther with regard to the Virgin ; more, he shows that it has needed three hundred years to arrive at the entirely negative attitude which the reform takes and that, in the literature of the last century, the Marian theme is more abundant than ever in German protestantism ; finally, he shows that the definition of 1950 is the occasion for a fertile work in the Churches and between them. ⁴

In Calvinism also, a certain return to Marian devotion can be observed. The neo-calvinist group ⁵ leads the way and pastor Jean de Saussure, in a

¹ We here quote, almost literally, a passage from Y. CONGAR, which appeared in *Vers l'Unité chrétienne*, no. 48, December 1952, pp. 4-5.

² *Vers l'Unité chrétienne*, no. 28, December 1950, and *Rev. Sc. phil. théol.*, 1951, no. 4, p. 621.

³ The title of the book is *Maria, die Mutter Gottes*, Stuttgart, 1951. It is reviewed in L. LAURENTIN, *Iconographie mariale*, in *Vie spirituelle*, May 1952, pp. 531-532 and in CONGAR, *Vers l'unité chrétienne*, no. 48, December 1952, p. 6, and *Rev. Sc. phil. théol.*, 1951, no. 4, p. 621 et seq.

⁴ R. SCHIMMELPFENNIG, *Die Geschichte der Marienverehrung im deutschen Protestantismus*, Paderborn, 1952.

⁵ This group is based on the calvinist congress of 1936. Auguste Lecerf is the founder ; Leenhart is the exegetist ; J. L. Leuba and Max Thurian, with the pastor Jean de Saussure are its theologians. Read J. DE SAUSSURE, *Catholicisme réformé*, in *Verbum Caro*, no. 21 (1952), pp. 3-12. (This review reports the society's work).

remarkable meditation, quite clearly has the idea of the maternal rôle of the Virgin. ¹ Pastor Thurian, for his part, insists on the danger of minimizing the scriptural texts bearing on Mary through excessive opposition to Catholicism. ² Finally, F. Quiévreux, when employing the exegetical method based on 'numbers,' discovers the doctrine of Marian spiritual maternity, and so comes, by an entirely different route, to the principal conclusions of F. M. Braun in his recent book on the Virgin in St. John. ³

These tendencies, which ought to please Catholics, must not cause them to forget the extremely forceful opposition of the Reformed churches to the definition of the Assumption; it is based as much on the theological method implied in the act of November 1950 as on the content of the dogma itself. ⁴ The absence of this belief in Scripture and ancient tradition, the doctrine of infallible authority which is implied in the definition, are at the root of the refusal of Protestants; moreover, all have solemnly stated that in thus acting the Church has deepened and enlarged the gulf between Christian confessions and have expressed their anxieties for the future of the oecumenical movement. ⁵ As to the content of the dogma, as with Catholic mariology in general, several Calvinist theologians have spoken of the latent influence of monophysism in the Roman Church. ⁶

We will return in a later article (on the Church) to the Protestant objection about the silence of ancient tradition on the subject of the Assumption; it will be enough to recall here that the norm of Catholic faith is the *living* authority which, endowed with a charism of spiritual assistance, interprets and discovers the meaning willed by God, the author of the Bible, as well as

¹ *Vers l'unité chrétienne*, no. 48, December 1952, pp. 5-6.

² J. GUITTON, *op. cit.*, p. 218, no. 1, quotes a passage from Pastor Thurian in this sense.

³ F. QUIÉVREUX, *La maternité spirituelle de la Mère de Jésus dans l'Évangile de Saint Jean*, in *Verbum Caro*, no. 21 (1952), pp. 15-18 (also quoted in *Documents de la Vie spirituelle*, 1952) corroborates F. M. BRAUN, *La mère des fidèles, Essai de théologie johannique*, coll. *Cahiers de l'actualité religieuse*, Paris-Tournai, 1952.

⁴ Y. CONGAR, in *Rev. Sc. phil. théol.*, no. 4, 1951, p. 622.

⁵ Since then these fears have proved to be vain.

⁶ On the general Protestant attitude, see *Vers l'unité chrétienne*, no. 28, December 1950, pp. 10-16. For the accusation of monophysism see *Lumen Vitae*, VII (1952), p. 523 ss. and Y. CONGAR, *Le Christ, Marie et l'Église*, Paris, 1952, pp. 80-88 and *Rev. Sc. phil. théol.*, no. 4, 1951, p. 623. J.-L. LEUBA, *Verbum Caro*, no. 20 (1950), also mentions that christology is the basis for discussions on mariology and ecclesiology (cf. *Vers l'unité chrétienne*, no. 38, December 1951, pp. 10-11). There is an excellent summary in *Irénikon*, XXIV (1951), pp. 390-9 (signed D. L. B.).

the truths contained in the deposit.¹ On the matter of Protestant apprehension concerning certain excesses of Catholic popular devotion, we will say a word in the following paragraph; but we may also refer to what we have written above in paragraph I, no. 1 (pp. 186-7). Finally, Protestant uneasiness about the possibility of a series of Marian definitions, as a consequence of that of November 1950 has been well criticized in the following paragraph: "It must be recognized that in the Roman Church there are theologians who actually devote themselves to the task of formulating similar definitions. Others on the contrary, and not the least number, are positively unfavourable to further development of Marian theology in this direction. This is not the place to give the casting vote. Let us recognize that *from the point of view which incites our Protestant brethren's fear*, the expressions 'mediatrix' and 'co-redemptrix' are as ill chosen as possible. But let us hasten to assure them that even in the hypothesis that they are preserved, they will not fail to receive all the necessary precisions to avoid confusing the rôle of Mary with that of her Son in the economy of Redemption. There will be more than mere shades of meaning, and the difference will not risk escaping the notice not only of tried theologians but also of the simple faithful." ²

¹ The best work up to date which attempts to answer the protestant objections is FR. PHILIPPE DE LA TRINITÉ, *Certitude de l'Assomption*, in *Magie des extrêmes*, coll. *Études carmélitaines*, Paris, 1952, which is very well reviewed by J. COPPENS in *Eph. theol. Lov.*, September 1952, pp. 616-619. The author bases his remarks on three principles: the existence of the tradition of the Church; the reasons of its extreme fitness, almost attaining to certainty, but situated in the actual logic of the Scriptures; the intervention of the Church's authority, the only one qualified. In other words, the author attaches himself to the plenary meaning of the Scriptures, which the Church's authority alone can authenticate and discover. He explains that we must not confound the closure of the historical promulgation of revealed truths and the closure of the *metaphysical penetration* (this term is, we think, ill chosen) of the same truths. History does not only derive from history when it is a matter of historical facts which are also dogmatic; the historical fact is only indirectly guaranteed by the dogma. The "plenary" meaning is that willed by God, the Author of the Scriptures. The Bible is the intentional mirror of the loving wisdom of the living God, to whom belongs in consequence to cause the authority of the Church to declare in all objectivity what He has said or wished to say (pp. 181-2). If, then, it is not a question of looking for explicit passages in the Bible in favour of the Assumption, nor to give credence to apocryphal legends, the plenary sense must be sought in the light of criteria which the author outlines as follows: the consonant doctrine of the Bible, which is to be found in its extension and which is a necessary consequence of truths explicitly revealed in the Scriptures. In a word, the plenary sense signifies that the doctrine (and therefore that of the Assumption) is implied in various ways in the inspired texts. It is important to see that an exegete as critical as is J. Coppens has associated himself with this way of regarding the Assumption as the "plenary sense" of the Bible, in its great themes as they are connected together. See also *Irénikon*, XXV (1952), p. 369 and Y. CONGAR, in *Dieu vivant*, no. 8 (1951), p. 107-112 (who makes use of the analogy of the faith, a similar method to the author of the article in the *Études carmélitaines*).

² *Vers l'unité chrétienne*, no. 28, December 1950, pp. 12-13.

From this rapid sketch, it can be seen that Anglican and Protestant difficulties with regard to mariology come from two sources : the suspicion of " monophysism " among Catholics, that is to say, in fact, a misunderstanding on the subject of christology ; a different conception from ours on the subject of ecclesiology. The first reason leads us to the considerations in the article on Jesus Christ in contemporary mentality ; the second to those which we shall put forward in the following number on the Church. What we have to reflect on now is that the oecumenical problem of mariology reveals that it is situated at the place where christology and ecclesiology overlap ; as J. Guittou says : " mariology belongs to the connection between the Catholic truths. " ¹

IV. MARY IN CATHOLIC BELIEF

It has often been said that the XX century will be " a Marian century. " Such aphorisms have to be explained, for, such as they are, they lead to misapprehensions, not only among our reformed brethren but in Catholic circles. If the term " Marian century " be understood in the sense of a *quasi* exclusive importance given to mariology, letting it be thought that the other theological treatises having been completely examined, can be left aside for the moment, we obviously cannot accept it. It is of the utmost importance that mariology should not develop in an " ex-centric " manner, in an " air-tight vessel ", so that its links with the whole of the other Catholic truths should too often be taken as read or even hard to bring to light. On the contrary, it is perfectly true that this century (as also the preceding one) is particularly rich in mariological researches and discoveries ; theologians' attention is directed to certain aspects, which have up to now remained implicit, of Catholic truth. It is a matter for much rejoicing, to the extent in which mariology not working in an air-tight vessel, by abstract deductions starting from a principle (*potuit... decuit... fecit...*) ² contributes, on the

¹ J. GUITTON, *op. cit.*, p. 212. There is to be found in J. W. SAATMAN, *Le protestantisme américain*, Louvain, 1953, a survey of the position in the New World ; the mariological implications stand out of themselves. — We must also point out that Lutheranism is now reorganizing itself not only from the ecclesiastical but also from the doctrinal point of view. Cf. the numbers September-December 1952 of *Vers l'unité chrétienne*. Is Lutheranism in the course of taking up the position of " liaison church ", which has been held by anglicanism for some time ?

² Y. CONGAR, in *Dieu vivant*, no. 18 (1951), pp. 109-110.

contrary, to showing forth more clearly "the connection of revealed mysteries with one another and their harmony with the ultimate end of man."¹ We have just said that oecumenical *problématique* in mariology reveals this position of point of junction; the expression "Marian century" ought to go together with the already celebrated phrase of Guardini: "A religious event of the utmost importance is now taking place: the Church is coming to life in souls."² It seems to us to be as exact to state that the XX century is a "Church" century as to say that it is Marian: the two statements mean actually the same thing from different angles.

Catholic mariology should, then, produce a deeper understanding of theology in general, as the latter should induce a better comprehension of the Marian doctrines. It seems that piety and doctrine can here err in two ways, by default and by excess.

I. Error by Default.

We mean by this a tendency to speak too little about the Blessed Virgin, not that we want to champion without qualification, the "*de Maria numquam satis*," but because some theologians err by an exaggerated fear of mariological development. They would like to restrain somewhat the movement of Marian thought and piety, not always owing to a misplaced fear of "archaeologism," but sometimes through a certain lack of deep understanding of the meaning of the Marian dogma.³

We should note that this attitude is often legitimate in the face of the excesses whose existence we will mention, and which are sometimes disquieting, at least in their outward appearance. In reality, these theologians fear a mariology cut off from the rest of theology. However, an exaggerated fear of this kind leads to a certain theological 'minimalism' which is also not without its dangers. It is, for instance, obvious that, not the liturgy but what we would call 'liturgicism', has caused some German theologians to take up too negative an attitude on the subject. The encyclical on the liturgy clearly shows the existence in theology and spirituality of two tendencies which too

¹ We recollect that that is the definition of speculative theology according to the Vatican Council.

² Quoted by R. AUBERT, in *Coll. Mechlin.*, XVI (1946), p. 27; the accompanying commentary can be read with benefit.

³ We ask the reader to understand in detail what we say and are going to say, so as not to misunderstand and think that we are criticizing some theologians. It is more a matter here of tendencies than of explicit statements. It is not the same thing with errors by excess. — On *De Maria numquam satis*, *Rev. Sc. phil. théol.*, 1951, no. 4, p. 616.

often are at war with each other, although they should be united in *mutual* respect: on the one hand, spirituality based on the liturgy understood in its integral meaning, is scared of the innumerable modern 'devotions' (including those to the Blessed Virgin) in which it sees what Heiler calls *Vulgärkatholizismus* or Newman described by saying "the success of a devotion is not necessarily the indication of its integral theological truth;" on the other hand, the tendency of those who, before a certain check in liturgy which modern man cannot understand, direct the greater part of their apostolic energy to devotions called 'modern.'¹ It must be recognized that the vocabulary of partisans of the second tendency is not always very happy, for its biblical, patristic and liturgical implications only rarely appear.

The encyclical here offers us the elements of a synthesis, for after having defined liturgy in a remarkable manner, it adds that modern devotions are useful and necessary on condition that "starting from the liturgy, they lead back to it." It is regrettable that too many Christian polemicists make use of the pontifical text in a manner which is not exclusive enough, some employing the first part in order to condemn the other tendency, others the second on devotions, in order to attempt the denial of the primacy which the former claim for liturgy. It is obvious that those attached to the former tendency are more in the line of the Roman document, than those of the latter, the liturgy being one of the privileged subjects of the ordinary authority of the Church; but it is none the less evident that certain 'liturgists' exaggerate in their distrust of mariology for they embrace in their fears both the excesses which ought vigorously to be denounced and certain essential aspects of faith which mariologists perhaps express badly, but which they are contributing to bring to light. We may here ask both to have a rather more "Catholic sense," that is to say, a better comprehension of the Tradition which is at once a furnishing of the present by the past and of the past *by the present*?² We must add that clients of *Vulgärkatholizismus* are on the borderline of true mariology, the broad lines of which we sketch elsewhere; far from cutting away from the traditional past, mariology finds it again and lights it up by putting forward the ecclesiological, christological and eschatological meaning of mariology.

2. *Error by Excess.*

An eminent theologian here will give us the leading idea: "There are two ways of making theology concerning the Blessed Virgin. The one, alas, too often followed, proceeds according to the following plan. Having learned once for all (these theologians do not worry themselves any more about it) that Mary is the Mother of

¹ *Quest. lit. par.*, XXXIII (1952), pp. 219-221.

² A kind of work of translation is needed "in the traditional, patristic and scriptural language" of the often most regrettable vocabulary of the spiritual writers on modern devotions. On this work, cf. *Irénikon*, XXIII (1950), pp. 178-182, where there are some suggestions.

Jesus, the Incarnate Word and that she therefore enjoys exceptional privileges, this theology considers her in herself, elaborates a sort of metaphysics or gnosis concerning her, a deduction of timeless attributes, unrolling without check various consequences of these "privileges," rather as, in the treatise on God, one deduces His attributes from the principle of His absolute perfection. Principles are made use of which are disputable, such as: "Mary has by grace all that God has by nature (and which is compatible with the condition of creature)." For our part, we think this a poor way of theologizing on the subject of Mary and we do not see how those who employ only this method can escape the principle, inscribed on every page of Holy Scripture, of liberty, of the grace of God, of the free and *positive* nature of all that depends on His election. Others, whose activities with regard to biblical sources and a more traditional theology lead us to think that their number is likely to increase, make Marian theology the result of an elaboration of the truths of the *analogy of the faith* applied to the mystery of the "Economy" or of the doctrine of the grace of God which is the essential subject of the witness of Scripture interpreted in the Church's tradition."¹ Another theologian specifies this by saying: "One can *connect* everything to the mystery of the maternity of the Blessed Virgin; one can deduce practically nothing."²

We are of the opinion that all the 'excesses' which we are about to mention can be traced to this bad way of theologizing. We would add that, at least according to our personal idea, the definition of the Assumption is a prophetic beacon: the absence of *explicit* biblical texts from which one could 'deduce,' obliges the theologian to retrace his way in the direction of a deeper scriptural research based on the *connection* between the great biblical *themes* among themselves; it is impossible to 'think' the dogma of the Assumption theologically without finding out that *it is at the point of junction of ecclesiology, christology and eschatology*; the best studies on this dogma which appeared at the time of its definition were orientated in these three directions, Mary-Church, Mary-ecclesiastical-eschatology, Mary-perfect-humanity orientated to the Redeemer. We think therefore that the 'new' dogma, far from favouring an "air-tight mariology," forms *the liberating opening* which will *reintegrate* mariological research into the whole of tradition. The speculative era opened by the definition of 1854 which was chiefly deductive is closed by that of 1950; the latter turns the movement back in the direction of the reintegration of Marian 'truths,' including the *Immaculate Conception*, with the

¹ Y. CONGAR, *Dieu vivant*, no. 18, 1951, pp. 109-110.

² L. LAURENTIN, *Le mouvement mariologique à travers le monde*, in *Vie spirituelle*, February 1952, p. 183.

truth explicitly contained in the traditional truth, the *divine Maternity*, itself replaced in its biblical and integral patristic context.¹

If we have properly understood the foregoing conclusions, we shall easily understand that it is not so much the case here of denying this or that point discovered by mariology as of situating it in the whole ; the meaning of this " whole " depending mainly upon the dynamic line of perspective which one takes, the centripetal or centrifugal movement which animates the partial truths. It will be sufficient rapidly to enumerate some of the most obvious dangers which mariology runs (as indeed does all theology).

We must guard against *isolating* certain aspects ; often, following on a deep and original spiritual experience, mariological treatises have been built up around this primitive nucleus ; theology here putting itself, sometimes too much so, ' at the service of piety ' while theology should be its inspiration. There is no positive error here, but a negative one, the omission of connected truths which should balance and elucidate the truth which has been lived more particularly by the spiritual witness.

This tendency which has been called " spiritual theology " although the term is equivocal,² is to be found, for example, in certain pious magazines which, devoted to a single aspect of Our Lady, for instance her mediation, employ a vocabulary which, as such, *and without explanations which most of the readers are incapable of formulating*, give ground for equivocation. Here is an example, which we transcribe literally : ' Each time that the name of Jesus is pronounced in the course of the renewal of the sacrifice of Golgotha I am careful to follow it inwardly by that other name which God willed to be inseparable from the first : ... *by Jesus Christ, our Lord, by Our Lady, Mary His Mother.* ' Each one has the right to associate inwardly the name of Mary with that of Jesus when celebrating Mass ; we do not say, either, that the text quoted is heretical ; but one does not escape the impression that, as such, the words in italics being in epigraph in the article, and symmetrically printed in two lines exactly superimposed, create an equivocation in the reader's mind ; it is dangerous to seem to put on the same footing or to conjoin the *sacerdotal* mediation of Jesus in His humanity orientated to the Father and that of Mary which is " ad Christum " and not " ad Patrem " as the symmetry of the two phrases might lead one to think. Should one not be equally careful in the diffusion of some calendars which, for each month, around a central picture, group designs representing the Marian feasts, the

¹ *Irénikon*, XXV (1952), p. 369 et seq., to be taken in the context of the whole article.

² Y. CONGAR, *Le Christ, Marie et l'Église*, pp. 89 et seq., and *Rev. Sc. phil. théol.*, no. 4, 1951, p. 624.

central image being certain to be Marian also ? It is a pity that because of this the month of Eastertide does not bear any picture representing that Feast, or, if there is one, it is a ' *Pieta* ' which does not by itself draw attention to the glorious *resurrection*. Is there not a risk here of upsetting the established piety of those using the calendars ? Catholics know how to reestablish the hierarchy of values, you will say ; we hope so, but we doubt it in all cases ; but is it not preferable to avoid scandalizing or at least astonishing our separated brethren by these widespread extravagances ? Is it not to be wished that the " *sobrie, pie* " of which the Vatican Council speaks à propos of theology, should be exercised in all cases and that the true hierarchy of Christian truths, including the Marian ones, should appear even in leaflets and calendars which are sold as propaganda ? We only put the question, but we do not think it out of place to do so.

Another deviation by ' excess ' consists in shutting the Marian truths up into a system which is *hermetically sealed*.

One of the most experienced theologians ¹ has lately put the question with regard to problems like that of the " beatific vision conferred on Mary at the first instant of her conception " and her use of reason from the first instant of her life. The tradition which considers this " beatific vision " as probable has perhaps been too obedient to a systematic method of deduction. Would it not be preferable, given the gospel texts which attest a real spiritual progress on Mary's part, to hold by the " hypothesis that the riches of grace in Mary would at least hasten the awakening of her reason (as one sees in the intellectual development of certain holy children)... and that, from that moment, there was a mystical élan in Mary's soul — dim and subconscious perhaps — but profound and wholly turned to her God ? " In any case, the doctrine of the Immaculate Conception cannot mean that Mary " contrary to the saints " did not undergo spiritual progress ; the doctrine with regard to the awakening to the mystical life from the first moment of conception must be reconciled with the other which discovers " three stages of grace in her life radically different. " ²

On our part we would mention that it seems dangerous to centre all mariology and, *a fortiori*, the whole of theology, on the adage " *Ad Jesum per Mariam* " without employing as often and correlatively the other, just as true (and perhaps, we think, more so) : " *Ad Mariam per Jesum*. " If these two approaches are used symmetrically by the theologian he will avoid that disequilibrium already noted among the orthodoxy between the central position accorded to mediation and coredeemption and the position no less central and *unique* of the mediation of Jesus : " *Unus mediator, homo Christus Jesus*. "

The third danger, by excess, is an *undue magnifying* of some

¹ L. LAURENTIN, *Histoire de la théologie mariale*, in *Vie Spirituelle*, november 1952, pp. 398-9.

² L. BOUYER, *art. cit.*, pp. 153-5.

aspects of Marian *piety*. If we must guard against minimizing the *charismatic* importance of the apparitions and miracles of the Blessed Virgin, as we have said, we must also avoid confounding this department with that of the authentic sources of Marian doctrine, the tradition of the *Church* and the Bible.

The apparitions and 'revelations' of the Blessed Virgin (like those of Christ and certain saints) are of the 'private' order; they can (and should) *add* to the spiritual treasury of the faithful and the Church; and, even, they can be (and sometimes are) at the partial origin of certain forward steps in the comprehension of theological truths, rediscovered in tradition, but they do not *constitute* a theological source by themselves. Need one recall that the words of the Virgin of Lourdes to Bernadette were spoken not before the definition of 1854, but *after* it? The theological judgment on these phenomena would gain by being inspired by what St. Paul said about the Corinthian charisma: "*Aemulamini charismata meliora.*" Here again, instead of magnifying, we should *re-centre*.¹

The three dangers we have mentioned — isolation, exaggerated systematization, magnifying — often lead to the most serious, that of bordering on error, if not materially, at any rate in those "imponderables" which form the atmosphere of the spiritual life. The most frequent error is here twofold: to imagine implicitly that Jesus is "still" too far away from us, and that we must have a mediating element between Him and us, and secondly, to see in the Saviour too exclusively "God, the Just and terrible Judge."

Everything taken into account, the danger here is of a certain 'practical monophysism' very subtle, but none the less extremely dangerous, for it is impossible to base a coherent and *true* mariology on a christology which leaves in the shade, to the point sometimes of forgetting altogether, "the most incontestable affirmations of the New Testament revelation on the subject of our Christ, those of *Hebrews*, II, 10-11, 16-18; IV, 14-16" on the subject of the perfect "humanity" of Jesus come to save that which was lost, as the 'High Priest, called from among men and capable of having compassion on their infirmities.'"

¹ There is to be found in *Nouv. Rev. théol.*, LXXXIV (1952), pp. 580-607 under the signature of P. DHANIS the answer to the 'maximalist' criticisms of some Spanish theologians on the same author's book on Fatima. P. Dhanis' attitude seems to us to be a model of sane equilibrium between the respect due to these extraordinary phenomena and the sense of theological method; the attitude of his critics seems to us to be fairly typical of the temptation of 'magnification' of which we are speaking.

Fr. Congar, from whom we have borrowed the above, enumerates in *Le Christ, Marie et l'Église* some examples of this deviation in the texts (perhaps partly apocryphal) of St. Bernard, Olier, Nouet and actually in J. Guittou's book, otherwise so helpful. He remarks that in some forms of scientific mariology, the same danger is latent, though they are very interesting.¹ We believe with him that this path is absolutely barred and we even see in it the indication of what we have said on the subject of the link between mariology and christology: it is because the christological doctrine implied by some theologians at the beginning of the XVII century is tainted with a certain amount of monophysism (for example, in Berulle and Condren, who only see one aspect of the Incarnation, the interior selfeffacement pushed so far that one seems to forget the psychological life of the human nature of Jesus) that their mariology does not find its balance in them. The *Treatise on the true devotion to the Blessed Virgin*, although especially in its vocabulary it seems sometimes to approach this lack of balance, also contains phrases such as the following: "To go to Jesus one must go to Mary, she is our mediatrix of *Intercession*; to approach the eternal Father, one must go to Jesus, He is our mediator of *Redemption*;"² this text, placed among the

¹ Critical and technical exposition in *Rev. Sc. phil. théol.*, no. 4 (1951), pp. 626-629. The same article, more popular in style, in *Le Christ, Marie et l'Église*, pp. 80-88. L. BOUYER, *art. cit.*, pp. 139-140, says also that mariology is a test of christology. The œcumenical congress of Lund in 1952 has stressed the importance of christology for sane ecclesiology (and therefore, for us, the mariology which is implied): cf. in R. AUBERT, *Problèmes de l'unité chrétienne*, the appendix edited by C. DUMONT, pp. 103 et seq.; also, in *Vie Spirituelle*, January 1953, p. 99, where this importance of christology is emphasized. J. GUITTON's book, besides being suggestive and interesting, sometimes gives the impression of a certain monophysist tendency, as for instance p. 164: "But between Christ and us, there also exists an *infinite distance*, and we are led to seek means to diminish it. Here it is that the idea of Mary comes naturally." One should *never* write a single line on the Blessed Virgin without having thoroughly examined the essential elements of christology.

² *Treatise of the True Devotion*. The paragraph 86 helps one to understand the following ones (§ 85, 130, 217, 221, 224, 225, 270, 273) which might be misinterpreted on a superficial reading. To get at the real meaning of this book one must take no notice of the vocabulary, for it bears too strong a stamp of his period, and is not traditional enough (although far more so than that of many of the modern 'booklets' on the subject); it must also be borne in mind that he wrote in reaction against the 'minimization' of the Jansenists of the time in Marian matters. The danger nowadays is more the reverse, that of 'magnifying' without taking into account theology as a whole. It would be dangerous to take St. Grignon de Montfort's book as a schema to follow in every point. We would also remark that, although the general principles seem to us to be sound, some of the applications in this *Treatise*, seem to give too much scope to the 'exclusiveness' of a "privileged spiritual experience," certainly an authentic one, but treated too much in the unique sense of a reaction against jansenism (where not all on this point was false) and of regard for a proximate popular piety. — The world movement of the Legion of Mary appears to us, apart from the "military" vocabulary, one of the privileged means of revitalizing the *supernatural* apostolate of Christians; moreover,

"general principles" is full of a real theological sense which one fears is not always to be found in modern mariologists.¹

CONCLUSION

Of the two dangers, by default or by excess, which we have pointed out in theology and Marian piety, the reader will judge which is nowadays the most serious. We wish only to mention what seems to us the essence of this too superficial survey.

Mariology has come to a turning point; the definition of the Assumption should direct and does lead Marian piety and theology in the direction of a reintegration, not impoverishing but enriching, to the whole of revealed mysteries, such as a living tradition holds. To minimize the rôle of the Mother of God in the economy of salvation would simply end in amputating one of its *essential* joints: christology and ecclesiology would suffer. But, inversely, not to

the richness proper to the *Legion of Mary* is that it is open, in Mary, on two sides: the rôle of the Holy Spirit and of the Church. One might translate the legionary spirituality into a more "theological" style, for instance in pointing out that each time it is said that one must do all "in Mary," that means not only (but not above all) the individual historical personality of the Virgin, but her rôle in the providential economy, that of the figure and perfect image of the Church. To say "in Mary" also means (although not uniquely) "in the Church, by her." Mgr L. SUENENS, *Théologie de l'Apostolat, Commentaire doctrinal de la promesse légionnaire*, Desclée, 1951, is to be read in this sense, as also *Une héroïne de l'Apostolat, Edel-Mary Quinn*, Desclée, 1952, where is to be found a practical witness to the Marian apostolate of the Legion. As to spirituality, this movement plays the same part as the definition of the Assumption on the dogmatic plane, that of reintegrating mariology in ecclesiology and pneumatology (cf. *Lumen Vitae*, VIII (1953), no. 1, devoted to the Holy Spirit).

¹ It will be sufficient to note the dangers of sentimentality in Marian matters. What is one to think of a title such as this, at the head of an article on the Mass: "*A nous deux maman! on sonne la messe?*" Or what can one say of a recent article in which Christmas is "Our Mother's Feast?" Cf. *Rev. Nouvelle*, December 1952, pp. 481-487, where care has been taken to point out the liturgical and therefore traditional meaning of "Christmas-Epiphany, the unique mystery of the Incarnation." Finally, one must beware of very equivocal "approximations" of some literary artists on the subject of the Assumption. Mauriac wrote that the definition of 1950 was a "revelation;" Graham Greene stated in *Life* that the resurrection of Christ being able to be looked upon as that of a God (!), the resurrection of Mary presaged that of each one of us (quoted in CONGAR, *Le Christ, Marie et l'Eglise*, p. 82). Apart from the pages of Bernanos in *Journal d'un curé de Campagne*, and the admirable *Ève* of Péguy, there is little to glean in literature on the subject of Mary, at least that is worth the trouble. For English-speaking countries, note that the series *Marian Studies*, Washington, of which two volumes appeared in 1950 and 1951, furnish excellent tools.

reintegrate mariology in "economical" theology, but developing it, if we may be allowed the comparison, as a hothouse plant, would be to *impoverish mariology itself* and seriously to dislocate both christo- and ecclesiology. Here is reciprocal and simultaneous causality: the movement must be continuous in *both directions*, of mariology to christology and ecclesiology and from the latter to mariology.

The sketch on the subject of the "non-believing world" has shown how, on the historical and psychological plane, Mary's rôle is immense. It is all the more important that the answer to modern aspirations towards "the ideal woman," sweetness and love, should not be inspired by sentimental or systematic considerations which are sometimes questionable, but by the integral source of theology — revealed truth. We must guard most carefully against imagining that mariology is an "easy country" for preaching or study, and that one may say anything at the time when it is pious to give expression to it. Mariology, which is being made, is a *difficult* field of theology, for it is situated at the crossroads where several essential theological paths cross and re-cross. In other words, it is impossible to work at mariology without at the same time, and sometimes more deeply, working at christology, ecclesiology and eschatology.

The sketch of our separated brethren's opinions, in this matter will, we hope, have shown that the theologian has everything to gain by taking their positions into account, especially that of orthodoxy for the balanced integration of mariology in christology, and that of the Reformed churches for a greater strictness in method and theological doctrine. The time has passed for easy polemics as unfair as they are untrue.

Doubtless, the catechist and teacher who read these pages will think them difficult. We do not try to deny it. The greater our desire that Mary, Mother of God, New Eve, the eschatological image of the Church, should be preached and taught, the more we desire, for it is her own wish, that this preaching and teaching should lead us to Christ. Did not Mary say to the servants at the marriage of Cana in Galilee: "Do what He shall say to you?"

The Blessed Virgin Mary and the Liturgy

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Spontaneous devotion to the Blessed Virgin preceded the honour paid to her in the liturgy. Two witnesses give eloquent testimony of this. The first is the short invocation *Sub tuum praesidium* which has never ceased to be on the lips of Christians since at least the IV century : ²

Sub tuum praesidium confugimus, sancta Dei Genitrix ;
nostras deprecationes ne despicias in necessitatibus nostris,
sed a periculis (cunctis) libera nos (semper)
Virgo gloriosa et benedicta.

The interest of this text lies not only in the fact that it gives Mary the title of Mother of God long before the Council of Ephesus, but also in the fervent faith and pressing need for intercession which it expresses. One realizes that an already ancient cult is naturally expressed in it.

The other witness is even more eloquent, because it shows to what point, from the beginning, veneration of Mary was an integral part of the essential dogmas of christology. I mean the exuberant fervour which, on the 11th October 431, greeted the proclamation of the dogma of Ephesus. The primary issue in the bitter conflict with Nestorius was concerning the divinity of Jesus, the incarnate Word, but it was the patriarch's criticisms of the title Theotokos which, by rousing the indignation of the faithful,

¹ See biographical note, *Lumen Vitae*, VII (1952), p. 528. — Address : Abbaye du Mont-César, Louvain, BELGIUM (Editor's note).

² It has been thought that the Manchester papyrus, its most ancient witness, dates from the III century. Professor Roberts, who has published it, has doubts on the subject which are confirmed by a recent study by O. STEGMÜLLER in the *Zeitschrift f. kath. Theologie* (1952, p. 82). The words *cunctis* and *semper* do not appear in the primitive text.

caused the storm to burst. Also, what the people of Ephesus awaited with feverish impatience all day was the proclamation at the conclusion of the council of this venerable title which they greeted with frenzied shouts. The town was immediately lit up with illuminations and a torchlight procession accompanied the bishops on their return.

This recalling of an historical scene shows to what extent in Marian affairs dogma and piety are united and mutually support one another. The doctrinal aspect of devotion to Mary should therefore never be neglected in preaching and teaching. Not that an elaborate theological treatment is always to be employed, nor that sentiment should be avoided: the Marian cult has, on the contrary, its authentic and very touching sentimental side: Mary is Mother of men and the familiar title evokes the intimate and compassionate goodness associated with it. But the unlimited trust which we should place in her intercession comes precisely from the fact that our Mother is the Mother of Christ, and therefore most powerful with Him. A correct theology, though still elementary, is therefore the indispensable basis of a cult which would otherwise so easily fall into sentiment and exaggeration.

However, piety to the Blessed Virgin is never afraid to show itself affectionate and devoted, even officially: the Church addresses her as "Our sweetness and our hope in this vale of tears."

Is it this which often causes young people — especially boys — to feel a certain reserve in connection with Marian devotions? The fact that for small children they are couched in words which are suitable to their tender age contributes to make a young man feel a kind of shame in taking part in them, an adolescent bashfulness, a masculine reflex which paralyzes any attraction and stiffens in reaction.

This crisis in Marian devotion is nothing but a practical and an especially sensitive part of the general crisis in piety at such an age. The crisis has often been exposed. It is interesting to note that Canon Leclercq who, with others, has applied himself to its analysis, states that young people brought up on liturgical piety suffer less from this disturbance than others.¹

It is in the light of and profiting by these observations that one is encouraged to consider in what way the liturgy understands and practices the cult of the Blessed Virgin Mary.

¹ See *Quest. liturg. et par.*, 1932, p. 13.

First of all, everything is centred on the divine Maternity. It is the chief note of this cult. Its lyricism is at once controlled, sustained and profound. This is well worth putting before our young people with some insistence and with doctrinal exposition.

To see in the Divine Maternity nothing but birth-giving and tenderness would be greatly to impoverish the idea. Fr. Nicolas, O. P., wrote not long ago :² " Because of the moral and spiritual elements which accompany it, the passing act of generation becomes the foundation of ineffaceable relationships in which the spiritual, too, has its part. " A completely human generation means, indeed, the conscious and devoted gift of what is most intrinsic to man : his being. This gift becomes the basis of a permanent moral function of earnest education in her who has felt the birth in her heart of the mysterious joy of which the gospel speaks : " quia natus est homo in mundum. " And the spirit which will have to preside at this long mission has issued from the depths of two beings : as regards the mother, the most disinterested, heroic and tender love possible, to which a corresponding love is found on the part of the child, both spiritual and instinctive. This is so true that a mother who is without it is described as being " unnatural, " and we say the same of a child who does not respond to it. Finally, in cases where this love is not superficial it will create a communion of soul between mother and child, a profound, almost passionate interest on the mother's part for everything which affects the child's destiny, the work which he throws himself into, especially when she sees him to be vowed and consecrated entirely to it, and that he loves those whom he desires to help by its means. This was the maternal love for Jesus and for us created by God in the soul of Our Lady : she could not truly be His mother without also being ours.

This theology, which is basic, will easily be comprehended by a boy, because it is human and because, inasmuch as he loves his own mother, he is able to feel and understand its greatness. No lesson in the religion course will be more intelligible or more efficacious.

But it is not sufficient for the pupil to grasp what is being said ; it is necessary for his Marian sense (so to speak) to be educated and that is not achieved in a hurry. Here the liturgy comes in. In

² In an admirable article on *Le concept intégral de maternité divine*, in *La Revue Thomiste*, 42 (1937), pp. 58-93, 230-272. We have taken our inspiration from it in these few pages. The passage quoted is on page 87.

this matter as in others, the liturgy is so harmoniously in tune with theology, it enriches the doctrine of the latter so happily, eloquent without pathos, tender without being maudlin, that we have not to fear any serious reflex against it. It will, therefore, be of valuable assistance to the master in this subject which it is not an easy one as it requires together with precision of thought and delicacy of heart, a gift of persuasion and discreet sensibility, of which many a teacher, left to himself, is not capable.

Let us turn to the practical side of the subject.

The most obvious mark of Marian liturgy is that it is not content with commenting on the mysteries of which Mary is the central figure. Her person and rôle are evoked in all places: she is never absent from prayers and is always shown to us by Jesus' side.

This is important. "How do you like the Blessed Virgin to be represented?" Thus interrogated, a sixth Former replied: "I don't mind so long as she has the Child." Admirably said: Mary is the Mother and it is as Mother that the Church always sees her and invokes her, her maternity being the source, measure and end of all her privileges.¹

The present Roman liturgy contains no less than sixteen Feasts of Our Lady, extended to the universal Church.² The most significant are those which recall the stages of her earthly life. The master will draw from them — according to the progressive abilities of his pupils — the elements of Marian theology, which he will illustrate by any means which reveal their beauty.

When one explains the Immaculate Conception in December,³ what text better brings out its radiant limpidity than the Introit of the Mass? "Rejoicing, I will rejoice in the Lord, and my soul shall exult in my God: for He hath clothed me with the raiment of salvation, and covered me with the vesture of justice, as a bride adorned with her jewels."

¹ A pleasing anecdote which Dom Marmion was fond of telling concerns a scene in Dublin, a Catholic fruitseller and a Protestant customer. The latter, middle-aged, liked chatting with the shopkeeper, whose jovial commonsense amused him. The conversation sometimes took a religious turn. "Why", he asked him one morning, "do Catholics pay so much honour to the Virgin? She was a mother, a good one no doubt, but only a mother; a mother like mine." — "Yes", answered the shopkeeper smiling, "But the sons are so different!"

² For what follows, the reader may consult the article in the first volume of the encyclopaedia *Maria* (Beauchesne, 1949) on *La Liturgie mariale en Occident* (initials LMO). The bibliography there completes the cursory indications in our sketch.

³ LMO, p. 226-227.

How easy, on this beautiful foundation, to describe the dogma by means of the collect of the Mass, with its dogmatic precision, and to expound the moral application with the help of the post-communion !

When the Annunciation comes along in March, it is time to comment on the daily prayer of the *Ave Maria*,¹ to outline its history, so revealing of the humble fervour of Christians in their anxiety to add the appealing second part² to the salutation of the angel and Elisabeth's cry of welcome. And what works of art there are to be shown to the pupils which will make them aware of the respect which the angelic *Ave* showed and the solemnity of the saving *Fiat* of Mary !... These examples must suffice.

Besides these specifically Marian solemnities, there are a number of others in which the praise of Christ necessarily involves that of His Mother. I am thinking especially of Christmas,³ the real feast of Mary's Maternity, with its incomparable Matins' responses now reproduced in our missals : *Beata viscera... Genuit puerpera Regem...*, etc. The antiphons of the Circumcision : *O admirabile commercium*, etc., taken from the Greek liturgy, sing the same mystery but with more sumptuousness, and are of a far deeper doctrinal meaning, while, during Advent, the etherial stanzas of the *Creator alme siderum*, miracle of freshness and simplicity, have told of its sweetness. But do let us read them in their ancient form,⁴ so lamentably disfigured by Urban VIII's revisers ! Should not the most Marian stanza of this limpid poem be to the taste of young people who have some idea of pure beauty ? :

Vergente mundi vespere
Uti sponsus de thalamo
Egressus honestissima
Virginis Matris clausula.

Not for occasional but constant use are the other great antiphons in the liturgical year. Two among them merit a special mention : the *Alma Redemptoris Mater*, sung from Advent to the Purification and the *Salve Regina*, after Paschal Time. The astrono-

¹ *Ibid.*, pp. 227-228 and 237-238.

² The same idea has caused *peccatoribus* to be translated by *poor sinners*. Instinctively, the Christian soul goes back to the *mea culpa* of the penitent publican of the gospel.

³ For Christmas and the Circumcision, see LMO, pp. 220-221.

⁴ It is to be found in volume IV (1913), of *Questions liturgiques*, p. 33.

mer, poet and musician monk of the XI century, Herman Contractus, is undoubtedly the author of the first. Written in six regular hexameters, this production of the purest humanism is also a singularly profound and touching religious poem. Its source of inspiration is the delightful *Ave maris stella*. But the freshness of the original is nobly adorned and in two features the new hymn widens its scope: "Come to the help of the people who are fainting and long to rise up" it says. The *surgere qui curat* is pathetic. The next lines portray a kind of vision: *Tu quae genuisti, natura mirante, tuum sanctum Genitorem*. The spectacle of nature, spellbound before Her who engenders Him who was the Author of her being, makes one think of Dante's verses:

*Vergine madre, figlia del tuo Figlio
Umile ed alta più che creatura
Termine fisso d'eterno consiglio.*¹

This masterpiece is worth studying in the poetry class.

As for the *Salve Regina*, the vernacular of which has been popularized by the prayers after Mass, it is and will remain the very voice of Christians appealing to their mother in this vale of tears. Produced at about the same time as the *Alma Redemptoris Mater*, the *Salve Regina* spread with an extraordinary rapidity by a sort of spontaneous plebiscite which the centuries have confirmed. Steady and grave, animated by a profound lyricism, this long suppliant chant has never since ceased to rise from our lips to the Queen of mercy, life, sweetness and hope of men. The *Exules filii Evae* have always recognized in it the cry of their distress and their hopes.²

* * *

Perhaps youth has not yet lived long enough, nor suffered enough to understand how pathetic and irreplaceable is the intervention of the Blessed Virgin in the history of the salvation of the pitiable beings that we all are.

Those who have had a good mother know something about it, however, and all, sooner or later, will experience it with happiness, if they have expected such happiness.

However, in default of experience — since theirs has but begun — it is enough if they listen to the poignant witness of all the Chris-

¹ LMO, pp. 243-244.

² *Ibid.*, p. 244.

tian centuries in order to believe in it. It is often mingled with the liturgy which gives it its accents and receives from it many precious treasures.

The appeal of the *Sub tuum praesidium confugimus* of the early centuries has never ceased to sound, hardly varied, from age to age, untiringly. It is that which we hear in the *Salve Regina* which the liturgy has added to it. It reappeared again, nostalgic, in the *Salve Mater misericordiae*¹ of the XIII century, in which, in the most trustful disorder all the titles of Mary are pressed into service to call our Mother: "*Mater misericordiae, mater Dei et mater veniae, mater spei et mater gratiae, mater plena sanctae laetitiae.*"

The ancient theatre of the Middle Ages in its turn, still so close to the liturgical 'mysteries', many times chants the miracles of Our Lady. In studying the origins of French poetry, our students will have met with the miracle of Theophilus and heard his suppliant adjuration:

O reine nette et pure
Prends-moi donc en ta cure.
Fais dedans mon cœur luire
La clarté pure et fine,
Et les yeux m'enlumine
Qui n'ont su me conduire...²

(O fair and pure Queen! take me into thy keeping. Make the pure and fine light shine in my heart and enlighten the eyes which have not known how to show me the way...)

Finally, the litanies of Our Lady, whose very name connects them with the most ancient forms of liturgical supplication, perpetuate the incessant recourse to Mary: help of Christians, refuge of sinners; consoler of the afflicted, health of the sick, "of those sick who are the ashamed poor in the world of souls, who hide their humiliation, their sadness, their cares, their remorse. Uplift them, you who received in your arms without stumbling the heavy body of Jesus Christ."³

All these avowals and testimonials duly commented upon, will demonstrate what is the function of the Mother of God in the economy of salvation from the fact that she is the *Omnipotentia supplex*.

¹ FR. REGAMEY, *Les plus beaux textes sur la Vierge Marie*, 2nd. ed., Paris, 1940, p. 154.

² REGAMEY, p. 160.

³ FR. JAMMES, quoted by REGAMEY, p. 354.

But it will be no less important to emphasize that the liturgy also leads us to consider Mary as the first redeemed and faithful soul. If the Church loves to contemplate her in her glory, in the exercise of her maternal mediation, she does not make her a goddess. The earthly career of the Blessed Virgin is evoked and retraced in the liturgy : the life of a mortal and a woman which shows her to be one of us and therefore an encouragement and a stimulus for all those of her race.

Fr. Sertillanges has written well à propos of the Immaculate Conception : " Anticlericalism has spoken in vain, the Immaculate Conception responds to something in our nature ; it satisfies our taste for that which is intact, perfect, that which represents for the poet the cloud bursting in the sky, the snow called " immaculate... " O pure ray become woman, delight of the earth delivered in Thee from all evil and given back to hope, we learn from thy congenital purity the price of acquired purity. " ¹

Still more adequately, Fr. Doncoeur has drawn from the contemplation of Mary's greatness the moral of courage and hope which the Church is never tired of impressing upon us : *resurgamus*.

" The Church has taught us that one creature has remained completely stable in the midst of the universal disorder... What concerns us and is valuable for us, men enmeshed in mortal coil, is the following : She is the Blessed Virgin, but she is a woman ; she is of our flesh and not an angel ; tender, loving, sorrowful like every woman and yet wonderfully upright ; even when she does not know, nor understand, when she trembles, is torn with anguish, she never, to the slightest degree, swerves from the straight way... So there is among us, there has been among us, warped as is our humanity, an intact being, of flesh and absolutely pure, of time and yet in absolute truth...

Should we not thrill at this news of an exception to the hard law ? If there exists perfect purity, purification is possible. If there is uprightness, there must be reparation. In the midst of the general deviation, there is an axis, and not only a heavenly one, but one which walks the earth, of our own flesh. " ²

¹ *Mois de Marie*, pp. 10-11 (Cfr. REGAMEY, pp. 368-9).

² *La Sainte Vierge dans notre vie d'hommes* (Éd. de l'Orante), cf. REGAMEY, p. 383.

Mary, Associate of the Divine Redeemer

by Franz Michel WILLAM

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Christology cannot be thought of without some consideration of Mary's part in the economy of salvation. In the first centuries of the Church's history, in order to formulate without any possible equivocation the doctrine of the Incarnation and Redemption, the ecclesiastical writers spoke of Mary, Virgin and Mother, and the Council of Ephesus called her "Theotokos."

Newman, when still an Anglican, recognized this interconnection of the christological and mariological doctrine in his sermon of the 25th March 1832. "Nothing", he said, "can better convince us that Christ is man in all points, except sin, than to associate Him in our thought with her through whom He became our brother." ²

Forty years later, in his reply to Dr. Pusey, he repeated this idea in terms of history: "Christianity," he wrote, "opens wide horizons to our piety: one has for its centre the Son of Mary, the other, the Mother of Jesus. Neither of these two ought to obscure the other and does not obscure it in Catholic doctrine. According to Protestants, Catholic piety towards Mary *must necessarily* throw Jesus into the shade; they exploit all the circumstances which are apparently favourable to their prejudice." ³

I will never defend him who forgets the Saviour in rendering Mary a misplaced worship, if the fact can be proved. But a glance at Europe shows us that the nations and regions which have lost faith in the divinity of Jesus Christ have abandoned devotion to

¹ See the biographical note in *Lumen Vitae*, III (1948), p. 187. — Address: Andelsbuch, Vorarlberg, AUSTRIA (Editor's note).

² John Henry NEWMAN, *Parochial and Plain Sermons*.

³ John Henry Cardinal NEWMAN, *The Holy Mary*.

His mother ; on the contrary, the countries which are zealous for Mary's honour have kept the faith... Fr. Faber's words express historical truth : " Jesus is effaced when Mary is kept in the background. "

The dogmas of the Immaculate Conception and the Assumption have furnished us with the bases for new developments of this traditional conception.

The solemn definition of 1854 declared that the doctrine of the Immaculate Conception was included in the first announcement of the redemption in the earthly paradise : it instructed us dogmatically about the *commencement of Mary's life*. The works of religious instruction which have appeared since have not failed to refer to it.

Now, the bull of the 1st November 1950 proclaiming the dogma of the Assumption brings us a dogmatic fact about the *end of Mary's life*. This document indicates also *the rôle of the Virgin in heaven, at the side of Jesus the Mediator*.

In this way it has been made possible for religious instruction to make statements concerning Our Lady's life which have a high degree of certainty and to introduce a number of particular details with more confidence than formerly.

A " key " formula has even been provided for us by the bull in which for the first time we meet with the expression " *associate of the Divine Redeemer* " *socia divini Redemptoris*, which appears to be the basic idea of the document.

This title takes up again, in different words, a doctrine which was already traditional among the Christians of Ephesus, taught at some length by St. Justin Martyr and by St. Irenaeus in their parallel between Eve and Mary. ¹

These doctrinal developments are to be found again in the teachings of Albert the Great when he makes use in a platonic manner of the comparison between Eve and Mary, whom he calls " *adjutrix* " and " *socia* " of the Redeemer. ²

* * *

The title " *associate of the Divine Redeemer* " has certain advantages over the other titles attributed to Mary.

¹ Patrick RADCLIFFE, *The New Eve*, Oxford, Newman Bookshop, 1952, p. 13-8.

² M.-M. DESMARAIS, O. P., *S. Albert le Grand, Docteur de la médiation mariale*, Paris, J. Vrin, Ottawa, Inst. of Mediaeval Studies, 1935.

1. It exposes the rôle of the Blessed Virgin in the economy of salvation since it expresses her share in the *preparation, execution, and consummation* of the new economy.

2. It shows both the *union* and the *distance* which exist between Jesus and His mother. In this title Christians of today can find a faithful echo of the patristic teaching as to the relationship between Christ and Adam, Eve and Mary.

3. Our devotion to the Blessed Virgin leads us to *imitate* her in her constant presence near Christ in the accomplishment of her mission. Under this aspect, our piety is not stimulated if we only look upon Mary as the Mother of Jesus; no more than other mothers, we say, could she follow her Son all through His life. On the other hand, her association with the divine Redeemer implies a constant presence and invites us *to walk beside Jesus ourselves, to pray and sacrifice ourselves for His cause.*

4. This title encourages *uniformity* in mariological doctrine. This is of great importance, seeing that during the past twenty years exchange of ideas between theologians of various countries has been greatly reduced. The work of the international Marian congress¹ (in 1950) would have advanced differently if theologians could have previously made themselves acquainted with the recent studies on this subject.

5. Finally, this title encourages the faithful to see Mary in the Church and the Church in Mary, in conformity with Christian tradition. Following the example of the Apostle St. Paul in his Epistle to the Ephesians, Christian antiquity liked personifications. This symbolism can also nourish our piety towards the Blessed Virgin and our sentiments towards the Church.²

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The practical bearing of the preceding considerations will appear in the following analysis. Its aim is to show how *instruction can bring together the already existing elements of the doctrine as to Mary and her title of "Mother and associate of the Divine Redeemer"*,

¹ *Alma Socia Christi*, Acta Congressus Mariologici-Mariani, Romae, Anno Sancto MCML celebrati, vol. I-VII, Romae, Academia Mariana, 1951-1952.

² Hugo RAHNER, S. J., *Maria und die Kirche*, Innsbruck, Marianischer Verlag, 1951; Yve M.-J. CONGAR, *Le Christ, Marie et l'Église*, Desclée-De Brouwer, 1952, pp. 20-49.

how this title can be made the "key" of the detailed exposition of the doctrine, and thus give a unity to the whole with some little known aspects of it. We will try in the biblical passages to realize this synthesis, perhaps going beyond the obvious meaning here and there in order to find out everything that the Holy Spirit has implied in them.

I. — God created Mary as the woman chosen to be the mother and associate of the Divine Redeemer. With this vocation in view, she is preserved from original sin, filled with grace (Bull on the Immaculate Conception, 1854). The first announcement of the Redemption is explained progressively in the course of centuries ; each new revelation introduces a new biblical period. *Abraham* receives from God the promise that all the nations of the earth will be blessed in the people of which he is to be the father ; king *David* receives from God the assurance that one of his descendants will be the Saviour : this Saviour will exert divine power, and be possessed of priestly dignity, but will also be a man of sorrows. The prophet *Isaias* announces that he will be born of a virgin and will have no human father.

II. — The prophecy of *Isaias* is taken up by the angel Gabriel in his message : " Thou shalt conceive in thy womb and shall bring forth a son. " He tells Mary, not only that she will become the mother of the Saviour, but, even before her consent, alludes to the *establishing of the kingdom of God*, of the new order of salvation. Mary gives her consent without restriction to this message, which includes the whole of the *redemptive economy* ; by it she becomes not only the *mother* but the *associate* of the Saviour in the carrying out of His work.

III. — Elisabeth her cousin, salutes Mary as the *mother of the Divine Saviour* : " And whence is this to me that the mother of my Lord should come to me ? " At the same time she salutes her as the one who, distinguished from other human beings in the interior of the redemptive scheme, is elected to be " *associated with Jesus*. " *You " are blessed among all women and Jesus, the fruit of your womb, is blessed.* "

IV. — By the Presentation in the Temple, Jesus is freed from service among the priests of the Old Testament and acquires *the right of exercising the priesthood of the New* which is His as Son of God and head of the human race. For the first time, during the morning sacrifice, He offers Himself in the Temple to God

the Father. This offering is closely linked up with the sacrifice of the Cross, by which the new bond of supernatural relationship between men with their Head is forged. The prophet Simeon announces the *combat* which awaits Jesus and tells Mary that, in the divine plan, she is destined to *share in this combat as mother and associate*.

V. — The “ *hour comes* ” with the sacrifice of Jesus on the Cross. Mary gives up her personal rights as mother so that all men may receive the divine life. Mary, *mother* and *associate* of the Saviour, sees the birth of a *maternal relationship* arise between her and all the redeemed in that hour when this divine life, entering human life at the Incarnation of the Son of God, becomes communicable to all men by the sacrifice of Jesus.

VI. — Jesus asks Mary to extend her maternal love to all the redeemed ; from among all the members of the supernatural family, He confides her legal protection to John. Speaking as the *Messiah* and addressing Himself to Mary as to His *associate* in the redemptive work, he does not call her ‘ mother, ’ but ‘ woman. ’

VII. — It is as *mother* and *associate* of the Redeemer that Mary at the end of her life is carried body and soul to Heaven where she will cooperate to the end of time in the distribution of the graces acquired by Christ, her Son.

Doctrinal Aspects of Mariology

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Mariology is "a light and balance for the rest of Christian doctrine. In the beginning the reality of Mary's maternity was stressed in order to counter docetism which denied Christ's human nature; then the title of *Theotokos* (Mother of God) gave occasion to define His divinity, and so on until the recent definition of the Assumption, proclaimed with the explicit object of strengthening faith in man's divine destiny and the resurrection of the body; in a word, proposing Mary as the model and type of redeemed man journeying to his triumph. In short, copying the Virgin, the "handmaid of the Lord", mariology is in its way the handmaid of theology, and those who, especially in the XIX century, withdrew it from its function and made it a side-line on its own, impoverished and maimed it. Since the XVII century there has been a chasm between theology and mariology." Thanks to the closer union between Mary and the Church one can now entertain the hope of balancing the too great tendency to identify Mary and Christ. ²

The essential point to stress at the beginning of this essay on the doctrinal aspect of mariology seems to be the fact that this rift between it and general theology is diminishing. We must,

¹ See biographical note: *Lumen Vitae* V (1950), p. 187. — Address: rue Léon-Théodor, 167, Jette-Brussels, BELGIUM (Editor's note).

² We quote our principal sources in initials. The four articles by R. LAURENTIN, in *Vie spirituelle*, February, March, May, November 1952 = L, I, II, III, IV; Y. CONGAR, *Bull. Théol.*, in *Rev. Sc. phil. théol.*, no. 4, 1951 = C, I; Y. CONGAR, *Le Christ, Marie et l'Église* = C, II; Y. CONGAR, *Réflexions sur l'Assomption*, in *Dieu vivant*, no. 18, 1951 = C, III; L. BOUYER, *Le culte de la Mère de Dieu dans l'Église catholique*, in *Irénikon*, XXII (1949) = B.; J. GUITTON, *La Vierge Marie* = G.; our article on *Tradition et œcuménisme*, *Irénikon*, XXV (1952) = TO. Our text at the beginning comes from L, IV, p. 400-401 and L, II, pp. 295 and 303.

however remember that Marian theology is still being defined and that the subject is a difficult one. We will confine ourselves to indicating the points which do not seem to be sufficiently solid for catechists and religious teachers to start from. This will not be a personal synthesis ; a fortiori, new ideas ought not to be sought here. Finally, it is as well to state that we shall refrain from describing and discussing the boldest hypotheses of today, as for instance, the opinion on the redeeming merit "de condigno."¹ What, on the contrary, we want to sketch are some fundamental orientations of mariology : we will choose them to demonstrate how mariology should flow into theology and theology into mariology.

I. METHODOLOGY AND GENERAL ORIENTATION

With regard to methodology we have two things to say. The first is to recall that two approaches are open to the Marian mystery : that of Scripture, the Old and New Testaments and that of ecclesiastical tradition. The second remark will elucidate the idea of tradition in mariology.

The teacher should be aware of the general significance of the texts and above all of the Old Testament *themes* which are the foundation of the Marian revelation in the New Testament. Mary is placed at the *turn* of the old and new economy : on the one hand, she is the supreme flowering of this *human* preparation, although realized through grace,² of the 'cradle', destined to receive the Messiah ; on the other, after Jesus, Mary represents "the consent and cooperation of the Church."³

Moreover, the passages in the New Testament, especially those in St. Matthew and St. Luke, must themselves be understood and first of all explained according to their literal meaning : it is important that the pupil should be taught to "realize" (in Newman's sense of the word) the historical personality of the Blessed Virgin, for she must be seen as rooted in Adamic humanity.⁴ In

¹ L, I, pp. 180-184 shows clearly the strength and weakness of this theory. The bibliography given in no. 1 refers in greater part to very full Marian articles so we will not, except occasionally, quote directly the complete references to authors, for they are to be found in L and C, I.

² B, p. 155.

³ C, III, pp. 111-112.

⁴ G, pp. 24-82 gives a good exposition of this point of view. It must be combined with pp. 138-192 where A. speaks of the "mystery of Mary".

this way a unilateral treatment is avoided, one which starts exclusively from her figure in liturgical "mysteries" and patristic tradition. In practice, if we must speak of the grandiose picture of "the Woman crowned with stars" as she appears in the Apocalypse, we must also evoke the humble girl at Nazareth, self-effacing, filled with modest and attentive fervour, as we find her in the Synoptics. Do not misunderstand us when we say that we should be careful not to present only the supreme "privileges" of the Blessed Virgin, those which set her "on the borders of divinity," to the neglect of her historical "humanity." In this way we would commit the same mistake as with regard to Christ, when His divinity is exclusively stressed. In this case the error would be more serious, as Mary was and remains a creature. We think it necessary to emphasize that there was for instance a "growth" in Mary's holiness, in her understanding of the divine mysteries which were taking place in her, for the synoptic texts are precise on this matter.¹

The teacher will also make use of the second way of approach, that of *theological tradition* in the liturgy and the Fathers. He will demonstrate what Guitton calls "the mystery of Mary" in which, although she is in immutable eternity, her presence there is not a "withdrawal," but an enveloping of our earthly and temporal world; inside the largest circle around the world, that of Christ, others succeed each other, and amongst them that of the Blessed Virgin.²

No doubt the difficulty here is to make the transition from "the human, historical creature to that celestial being which piety and dogma represent." We meet with this same stumblingblock when studying Jesus Christ; in mariology as in christology, we must accept two equally true portraits.

To make pupils grasp that this "double image" (for us) of the Blessed Virgin in time and in eternity is only one in God's eyes and that Mary's life was only the passing from the hidden to the glorious manifestation of what she already was on earth, is to make them realize the essential law of the economy of supernatural faith, that is, that eternity has already begun for each Christian, although not yet established, and that the "mystery of eternity is that of personality finally developed." The meaning of our existence is already secretly realized by grace, at least substantially.³

¹ B, p. 154 and G, pp. 24-82.

² G, pp. 207-208 explains this in a remarkable manner.

³ G, pp. 138-144 gives, we think, the best explanation of this difficult question. Very enlightening for instruction.

It can now be realized how important it is to make use of both the theological sources which teach us the truth about Mary, that of the "historical" life of the Mother of God and that of its "meta-historical" meaning, supernatural and hidden, the "mystery of Mary."

The second of our *methodological statements* is to recall the theological meaning of traditional sources of mariology. While the first collection of Marian truths is centred mainly on the synoptics, the second is rooted in the Johannine tradition, on which we shall dwell later, and blossoms in the recent definition of the Assumption.

It seems to us that the definition of 1950 represents a kind of *prophetic* beacon, not only in the formation of a balanced mariology but also in the elaboration of theology as such. The "new dogma" obliges us to fathom the *connection* of the mysteries with one another (and their harmony with the ultimate end of man) as they appear in Holy Scripture and in tradition; this is the normal function of theology. Only, as in the case of the Assumption, the method of immediate and explicit literalism is impossible because the Scriptures and the tradition of the first seven centuries are silent, at any rate explicitly, on the subject of this truth, so that the theologian is forced to dig deeply and seek his criteria in the *analogy of faith*.¹ In other words, the exposition of the doctrines of Christ, the Holy Spirit, the Church, is so framed that Mary's part in them appears immediately, while mariological instruction must be given in such a way that the christological, ecclesiological and pneumatological implications appear together. That is, Marian theology should lead "Marian spirituality" and not put itself blindly at its service.²

Our thought will no doubt be more easily understood if we say that the meaning of the definition of 1950 is to enable us better to comprehend the other mysteries of the economy of salvation. The Assumption of Our Lady has seemed to the Church to be so profoundly linked, not only to the divine maternity and the Immaculate Conception, but also to the whole deposit of faith, that to deny it would be to put in peril these other essential verities. The *criterion* of sound mariological teaching is there: distinctions must indeed be made, but not separations; "we must distinguish in order to unite." Mariology is the hinge, "the microcosm which

¹ C, III, p. 110.

² C, I, p. 624.

reflects the macrocosm of general theology on the subject of the Incarnation, grace and the Church. ”¹ A good master will speak of Mary so that his pupils will understand the connection between all the truths of salvation more clearly. The two main lines we will follow before giving the synthesis open on to the “macrocosm” of theology.

The essential doctrinal orientation therefore derives from this general methodology. In one sense, by its opening up of theological thought, specialized Marian instruction is not necessary in preaching and catechesis. The correct line in preaching should lead to the essential mysteries and, showing their *supernatural* connection, dwell always as much on the general economy of salvation as on its mariological aspects.

II. THE FIRST LINE, “MATER DEI”

Here the summit is the moment of the Annunciation, for then the Incarnation of the Divine Word in a human nature is achieved. On the one hand, the sources are the synoptic passages, and on the other, the definition of 431 and tradition as represented by St. Thomas.²

There are two elements in the Annunciation, the divine election, the call by the voice of the Angel, and the response, the *Fiat*, being the “cooperation” of humanity in the incarnation of the divine principle of our salvation.

The theme of the *call* runs through the whole of the Old Testament; it involves the election of individuals such as Abraham, Moses, as well as that of a particular people, “the people of God,” Israël. We must note, too, that the calling of an individual is always in the Bible enclosed in a *communal* call: Abraham, Moses, the prophets; are elected in and for the salvation of the people of God. Mary is “chosen” by God, but her election is also in the framework of the general election of God’s people (at least, chronologically, for, ontologically, her election is anterior, it is the *archetype* of the calling of God’s people, the image of the Church). The Annunciation is, therefore, the *crowning* of the earlier “annunciations:” it is their transposition on to a higher plane, not only differing in degree but in its nature with reference to the preceding elections; it is, we may say, “their transfiguration,” for it is a

¹ G, p. 132.

² C, I, p. 624.

matter this time of election for the purpose of the *divine maternity*. While the prophets were witnesses of the Divine Word, Mary is the tabernacle of the *Incarnation* of the *substantial* Word, the Divine Word descended among us. The hypostatic union in Jesus Christ is the foundation of the appellation of Mother of God (according to the flesh). It is around this divine maternity, at the very heart of the work of salvation (for the resurrection, the Church, the gift of the Spirit, eschatological glory, are extensions of the Incarnation) that the mystery of Mary is set.¹

The class must be taught the continuity of this great line which, starting from the mysterious presence of God in the desert, in the pillar of cloud ended with the text of St. John: "The Word... dwelt among us."² Emphasis must at the same time be laid on the passage in the case of Mary, the Mother of God, on to a completely transcendent plane, that of an essentially divine initiative, the Incarnation in its fullest meaning, of which the former "initiatives" were but the shadows and preparation.

In the mystery of the Incarnation, the response, the *fiat*, is included. Mary's answer is not only "psychological," but we would call it *ontological* as well, that is to say that it involves the whole being, God's creature who, in the order of grace, by her acceptance becomes "creatix," and creatrix in the *original integrity*, for, although Mother, she remains *virgin* in that very motherhood.

Here we should recall an essential point of faith: "Humanity is in the image of God, not as a dead object, cut and dried, but a living subject which, paradoxical as it may seem, is called to play a part in his own creation, in the sense that it devolves on him to perfect himself." For instance, "the fecundity of mankind is the stamp which denotes the likeness to the divine, for it *makes a creator of the creature*." The creation of God is so much "creation" that it *gives* man the power to be a "creator" in his turn, in an analogical and dependent sense, it is true, but a real one, which allows us to say that "God has need of men." Only, since the Fall, "human fecundity is fundamentally *ambiguous*, for generation propagates life and sin together, inextricably mixed, that is to say, death. At the same time as it continues to affirm our divine parentage, it pulls us back to the level of pure animality. This is linked up with the fact, so well stated by St. Paul, that man's corporality is holy, is a glorification of God, while his flesh is sinful, the instrument of the devil. To speak more practically, life no longer propagates itself,

¹ The turning point here is the XX century. The text of the "pseudo Augustine," which has had a great influence, dates, it seems, from this period. Cf. L, IV, p. 393.

² Recall the term "*eskénōsen*" in St. John I, 14, which alludes to the tent of the tabernacle over which the pillar of cloud rested.

in Adamic humanity, without blemish. The being which transmits it does not do so without wounding its own integrity and the being which results is, in its nature, a separated being. As Origen says, *ubi peccatum, ibi multitudo* ”.

Mary being a *virgin* mother here represents the original integrity : in her, the creature becomes again “ creatrix ” *without ambiguity, without harming its original integrity*. She is, not only in thought and love but in her *being* as Virginal Mother, the perfect response of the creature, the human cooperation required by God in the great work of life and sanctification ; she “ realizes to the highest degree the vocation of mankind as creature, her divine Maternity. The grace proper to Mary is here, not simply that she is virgin, and the purest of virgins, but that she is virgin in her motherhood. Her maternity does not imply any blemish, any diminution, and far from bringing forth yet another member of an estranged race, she gives birth to the new Adam, by whom and in whom “ all the dispersed children of God will be reunited into one Body. ” The total and unique glory of the Blessed Virgin “ all contained in the fact that she is the Mother of the Saviour, is that she is humanity’s return to its primitive integrity as when it came from the hands of its Creator and also has attained the supreme object that He planned for her. By the perfect *response* of her created initiative to the creative initiative, humanity becomes again all that God conceived it to be and, in doing this, places in the world the perfect product of the *common* work of God and mankind, the God-Man. ” ¹

The two aspects of the Annunciation-Incarnation are expressed by the liturgical terms : *Rorate coeli desuper et nubes pluant justum ; aperiatur terra et germinet Salvatorem*. This sentence sums up the whole of the Old Testament in Mary. It also shows that mankind really cooperates in salvation, that is to say that if God gives, He really gives *something* ; the creature becomes “ herself ” in her receptivity and welcome ; but this receptivity is *creative*.

Here the catechist should go into the notion of creation : God giving the creature power “ to be a substance, to be active and to attain its object. ” The creature’s condition is not passivity as the Reformed Churches tend to think, but an active receptivity and ontological participation in the active and “ creative ” power of God Himself ; the doctrine of the divine image means exactly this. This “ creative receptivity ” also can be seen with regard to grace. We must therefore insist at the same time that Mary’s *Fiat* is entirely ‘God’s gift’ which safeguards the transcendence of the divine initiative, but a “ real gift, ” that is to say that God’s action penetrates the natural and supernatural being so deeply that it enables it to cooperate really in the work of creation and redemption. There is here no pelagian junction

¹ B, p. 143-144. The teacher will take as his foundation, as B. does, the text of the antiphons of the Circumcision, which is the Christmas Feast celebrated in a Marian atmosphere.

of God and man, but simply the vision of the completeness and ontological and supernatural depth of Jesus' work.

We are here at one of the theological hinges of which we spoke at the beginning: the rôle of humanity in the work of redemption is included in the mystery of the Annunciation under the aspect of the *fiat*. According as to whether the *real* cooperation in grace is or is not minimized, we drop into one or other of the dissident churches. On the horizon of these essential considerations on Mary's divine maternity looms the "monophysite" danger signalized in christology (when the acts of volition and knowledge of the human nature of Jesus are minimized), in ecclesiology (when only the supernatural elements are seen) and mariology (in which only the election and the superhuman privilege are stressed and the *human* cooperation in *grace* of the Mother of the Lord is neglected).¹

If in the divine maternity there are both divine election and human response (in grace) and if this response is the perfect accomplishment of the creature's vocation as 'creator,' on the terrestrial plane as well as on that of sanctification, we see on the horizon the outline of a central truth in mariology. Louis Bouyer expresses it magnificently in these terms: "Free correspondence to divine grace in virtue of which it is our duty to work for our own salvation, although it is true that it is God who always works in us both to will and to act, *can never exist other than enveloped by and, as it were, fitted into that of which Our Lady remains the perfect realization*. Mary's holy and believing liberty will perpetually give birth to ours. Man's faith does not accept grace in any other way than by supporting itself on hers and allowing itself to be borne up and absorbed in hers."²

By her *fiat* Mary is the *transcendent archetype* of all men's *fiats* to Christ's call, for in it are to be found the perfect unfolding of the two main aspects of redemption, the gift of God and the response of freewill, these two forming but one whole, the activity of supernatural creation by which God both gives *Himself* and *gives us* the power of free acceptance in grace. This is the espousal between God and man, the response of humanity being enveloped, carried, *created* in true liberty by the divine initiative itself.

Here it seems that we should guard against a dangerous extrapolation, that for instance represented by H. M. Köster's thesis (not to be confused with M.-D. Koster). This theologian, opting for alexandrine christology, according to which the priestly mediator is the divine *Logos*, estimates that,

¹ C, II, in its entirety, is composed in this sense, above all the first chapter.

² B, p. 145.

having no human personality, Jesus Christ cannot fulfil the function of expressing the solidarity, cooperation, acceptance of God's gift; here there would be "a no man's land" in which Marian mediation would find its place, without diminishing that of Christ, Mary here standing for the part of the human *person*, the *active acceptance*, in the work of *constructing* the treasure of redemption. As Congar and Laurentin have said, there is here a danger of monophysism. In any case, what we have been saying above does not in any way imply this theory of Köster's.¹

Having thus recognized the rôle as archetype of Mary's *fiat* in the human acceptance of the gift of salvation in us (but not as concerns the objective constitution of this gift)² we now take the direction, starting from the first of these two aspects, that of the divine maternity, towards *Marian mediation*. We now see adumbrated the idea of a *maternity of grace*, in this sense at least that Mary is the model of all creative receptivity of the supernatural life in mankind.³

It would seem that mediation (and coredemption) are more easily attached to the second line of thought than to the first, at least on the plane of theological systematization (for the divine maternity remains the absolutely central fact, *in re, quoad se*). One might ask however if, when going into the theological meaning of the *fiat*, the second main aspect is not rejoined by the side issue of what we call the 'espousals'. In the text "*Et incarnatus est de Spiritu Sancto et de Maria Virgine*," some theologians, apparently following St. Bernard, have seen a meaning which they express by the words "*Sponsa Spiritus Sancti*." Personally, we should not choose these words, for one can hardly see how they can be reconciled with another appellation, much older and, moreover, more closely linked with the central themes of *ecclesiology*, *Maria Sponsa Verbi*; but one may legitimately ask if the importance of the *fiat*, that is to say, the creative cooperation of Mary, does not imply the relationship of espousals in the heart of the mystery of her maternity. This relationship obviously denotes a very close link with the idea of "broad, integral maternity" which seems necessary as the theological foundation of mediation.

At the end of this first aspect, then, we find two central truths of mariology and *general theology*: the absolute primacy of the plan of the divine choice, God alone being able to "give God,"

¹ C, p. 627-629 and L, II, p. 302. The chief difficulty of Köster's system is that he leans heavily on bilaterality, thus giving the impression of a kind of "conjunction" of Mary and Christ on the same plane. Semmelroth escapes these difficulties, although he has been influenced by Köster.

² Cf. *infra*, III, 3, b.

³ B, pp. 145-146.

God alone being able to give man a true natural and supernatural liberty, for He creates and re-creates (in grace); the maternal consent, the image of all our consenting, the perfect realization of the natural and supernatural vocation of humanity as the image of God, that is to say creature-creator, these last words being taken in the exact sense which we have explained.

The point of junction of these two central truths is to be found in christology: it is the divine Word which takes on flesh, freely, but in a human nature endowed with energy and *human* will; this human nature, *because of and inasmuch as* it is assumed ontologically into the divine person, works salvation, becomes the "sacrament" of the divinity. In Jesus are the divine and human lives, *joined but not mingled, distinct but not separated*. With the distinctions which must necessarily be drawn, the same two truths are again to be found in mariology and ecclesiology. There is therefore no danger of taking from Christ what we give to Mary, since the divine maternity is essentially orientated to the Man-God.

III. THE SECOND LINE, "SPONSA VERBI"

The two peaks are here the Immaculate Conception and the Assumption. From the scriptural point of view, the atmosphere is more that of the Johannine revelation, while these two dogmas appear, more directly than the former ones, linked with the living authority of the Church. It is chiefly from the XII century that tradition has clarified these aspects of the Marian mystery, at least with regard to its extensions of mediation and coredemption. With the Immaculate Conception and the Assumption we are in the presence of two revealed gifts, which in consequence belong to the positive economy, freely willed by God. We will study the theme first of Mary the Spouse in itself; next we will unfold the manifestation of it in the two above mentioned dogmas so as to sketch, finally, its possible extensions in the sense of mediation and coredemption.

1. *The Theme of Mary the Spouse.*¹

This theme has two aspects: Mary is associated with the principle of salvation, not only at the historic moment of the Incarna-

¹ The perspective which suggests our title is inspired by speculative mariology. But we believe it to be founded on positive theology, as will be seen.

tion, but in the whole economy ; Mary is the fecund spouse, that is to say, she is " Mother of the redeemed " by her maternity in grace.

a) *The Biblical Themes*. — We here mean themes and not isolated texts, for it is by the interplay of the revealed themes that the image of Mary *Sponsa Verbi*, thanks to the light shed by the analogy of faith, stands at their intersection.

The theme of espousals is to be found all through the Old Testament ; it is in connection with Israël, the people of God, of whom the Bible says that it is God's spouse, but also the individual soul of each member of God's people, is to be understood. It seems to us that the mysterious summit of the Old Testament, that in which a series of other lines of revelation coalesce, is the *Canticle of Canticles*.

The image of espousals reappears in the New Testament in the theme of the Church-Bride, of which St. Paul and the *Apocalypse* speak : Christ has been delivered up so that the Church may appear as a bride without stain or wrinkles before the throne of God ; the sacrament of marriage is great " on account of Christ and the Church " ; finally, the woman crowned with stars, having under her feet the moon's crescent, who travails in pain is, among other meanings, an image of the Church.

Finally, we must add that in the Old Testament the " Proto-evangelic " text, without itself signifying the image of the Bride, does express the idea of the descendants of the woman being associated in the work of victory over the devil. If not explicitly denoting the Bride theme, it does not exclude it.

This first line of *explicit* biblical themes being thus recalled to mind, from *Genesis to the Apocalypse*, a second series can be discerned, renewing the former in its emphasis and revealing *Marian implications*. This second series of themes is to be found in the Johannine revelation, which, to our mind, together with the *Canticle of Canticles* for the Old Testament, represents the peak of the New. The Marian texts in St. John's Gospel (II, 1-11, XIX, 25-27) linked on the one hand to verse 13 of the prologue and to Genesis III, 15 and on the other to *Apoc.* XII, sheds a flood of light on Mary the Bride of the Word, associated in the redemption, and the spiritual mother of the faithful.

It is necessary to note that we are here using a *literal* exegesis founded on the secret connections placed by St. John himself between the different parts of his gospel and between that gospel and *Genesis* and the *Apocalypse*. First of all, for instance in the words " My hour has not yet come " pronounc-

ed at Cana, between the mystery of the *marriage* at Cana and that of the hour of the crucifixion, John multiplies the contacts. The mystery of Cana is the anticipation of that of Calvary ; the latter, by manifesting Jesus' glory, is also the origin of the birth of the Church, born from the side of the new Adam, " sleeping on the cross " and animated by the two sacraments of *the Spirit*, Baptism and the Eucharist ; Mary is present. She is present, too, at Cana, where the water changed into wine symbolizes the Eucharist : the *marriage* at Cana is messianic, the banquet of the Kingdom, for, in St. John, it comes immediately after the baptism of Jesus in the Jordan, where John the Baptist fulfilled his mission as precursor of the Kingdom.

This first link between Cana and Calvary fits into the theme of the Glory of Jesus, in His " glorious " death ; but this theme also signifies the birth of the Church, the New Eve, born of the New Adam ; Mary's presence at these two *central* events of St. John's gospel, must therefore be mysteriously linked up with the mystery of the saving death which is the foundation of the kingdom and that of the nuptial banquet which is the foundation of the Church, the New Eve.

If we now note a new series of mysterious connections, mentioned by St. John himself, we shall enter into the complete vision of the Johannine revelation. On the one hand verse 13 of the prologue, reconstituted in its probably primitive form (*who is born not of blood nor of the will of the flesh nor of the will of man but of God*, instead of *who are born...*) is an allusion on the part of the evangelist to the virgin birth of the incarnate Word ; on the other hand, and this seems to us to be of capital importance, the events recorded up to and including the story of Cana are grouped by St. John *in seven days*, the first word of the prologue : " In the beginning... " being an unmistakable allusion to the first words of *Genesis* ; one will thus comprehend that the first section of the Gospel, which is centred on the witness of John the Baptist and Mary, is, according to the inspired author, the manifestation of the *new supernatural creation* the return in Jesus of the adamic integrity. In other words, the first section of St. John's Gospel is a new *Genesis*, the story of the new creation in Jesus. At the same time a link appears with the text of the " proto-evangelium. "

We find ourselves then in presence of two series of correspondences ; Cana-Calvary on the one hand, Prologue-Baptism-Cana and the story of the creation in *Genesis* on the other. A third connection should be mentioned now, that which links the Gospel to the *Apocalypse*, in the image of the Woman crowned with stars. This triple connection shows how in the mind of the Evangelist himself (taken in its literal sense, the inspired author having foreseen and willed these correspondences and connection of themes) Mary is the Woman, the Serpent's enemy, the mother associated with the Saviour in the work of Redemption ; that is the reason why he represents her in two parallel places (XIX, 26 and *Apoc.* XII, 17) as the mother of the faithful. Moreover, at the time when he was writing, he considered her, placed in *her proper place*, under the *glorious* aspect which can only be compared with that of the Lamb triumphant and the heavenly Jerusalem.

If we now consider that the heavenly Jerusalem is presented by St. John in the *Apocalypse* as a bride adorned for her spouse, and that all the correspondences appear as the mystery of the betrothal of God and the world in the Kingdom, around the messianic banquet (if the evangelist does not explicitly attribute the title of *New Eve* to Mary, the correspondences which we have found show that she is intimately associated with the New Adam), St. John furnishes us with an indisputable base for the title of New Eve which, in part at least, tradition accords to Mary. Here is to be found the scriptural root of the title *Sponsa Verbi*.¹

It is obvious that, however clear the links which are indicated by St. John between Mary the Bride of the Word and the Redeemer, only tradition authenticated by the Church's authority could formulate infallibly, based on the charisma of the assistance of the Holy Spirit, the two dogmas of the Immaculate Conception and the Assumption. It does not follow that the exegetical reflections which we have just put forward can be neglected by teachers, catechists and preachers, for they have precisely this advantage of illuminating a conception of mariology which links it intimately to christology and ecclesiology. Moreover, we cannot fail to notice that this Johannine theme corroborates astonishingly that of the *liturgy*, which here represents the *ordinary authority* of the Church; it is sufficient to compare the liturgy of the dedication with that of numerous Marian feasts to note a constant alternation between Mary and the Church, *Apoc.* XII, 17, meaning *both* the Blessed Virgin, Immaculate and in heaven and the glorified Church.

b) *Traditional Themes*. — We have now rejoined the tradition of the Church, so easy is it to pass from the Johannine revelation to the liturgy: in the first aspect the liturgical solemnities are chiefly concerned with the Circumcision, in the second the greatest feasts are those of the dedication of churches, the Assumption (new office), the Immaculate Conception, and crowning the three, the Epiphany.²

Here the centre of gravity is the mystery of the *Church*, while in the first aspect it was that of the Incarnation. Mary is here "*Urbild der Kirche*" according to Semmelroth.³ Mary is the Church. If the latter is the new Eve, Mary, being the archetype of

¹ All of this is inspired by F. M. BRAUN, *Marie Mère des fidèles. Essai de théologie johannique*. Tournai-Paris, 1952, which will have an influence on future exegesis.

² TO, pp. 357-362 and our article *Noël-Épiphanie, unique mystère de l'Incarnation*, in *Revue Nouvelle*, December 1952.

³ C, I, p. 625. Also H. RAHNER, reviewed in the same place.

the Church, is equally the new Eve. If the Church is the bride of the Word, Mary, this time in a very special way, is equally *Sponsa Verbi*. If the Church is "our Mother," so is Mary, in a unique manner. New Eve, Bride, Mother of the faithful, these three titles can be given indifferently to Mary or the Church.

Here there is a line of thought which is certainly present in the most authentic tradition. If the definition of the Assumption has providentially helped to clarifying this connection between Mary and the Church, this theme is *as old as the Scriptures themselves*, as shown by St. John and the whole Bible. Our difficulties begin when we try to investigate more closely, both from a speculative and positive point of view, the subtle play of the relationships and differences which exist between Mary and the Church.

A first definition would be that Mary is the Church in the order of *ontological sanctity*, but not in that of *sacerdotal sanctity*, in its strict sense, for the sacerdotal charisma is immediately and essentially linked to the humanity of the Word Mediator.¹ In the second place, it is a good thing to recall to mind that Mary is not "a social person, as Christ is, but a person with a social mission."² This does hinder one from considering Mary only as an historical individual person; she must be looked at with relation to the whole Christ; in the same way that the centre of the economy of salvation is not the "historical" Christ, but the whole Christ, so is the centre of mariology.³ In the third place, an important difference must be noted in the manner in which the East and the West treat the Mary-Church theme: the East goes from the Church to Mary (which seems to be more in accordance with St. John), while the West reverses the process.⁴ This brings us to a fourth definition, given by Fr. Congar: the tradition on the theme Eve-Mary has not yet been studied in a complete and definite manner; in the present state of research it appears that on the one hand "there is a certain relationship between Eve and Mary, and on the other, the pauline relationship between Adam and Christ, but, in the Fathers, the new Eve, as *bride of the new Adam*, is *the Church*. According to the Fathers, Mary would be rather the new Paradise."⁵

These problems which have not yet been solved should not lead to forgetfulness of the solidity of the whole structure linking Mary with the Church. Personally we prefer to go, like the Easterns, from the Church, the new Eve, to Mary, but that does not change

¹ Ch. JOURNET, *La définition solennelle de l'Assomption de la Vierge*. Saint Maurice (Switzerland), 1951 (article in *Nova et Vetera* reprinted in pamphlet form).

² L, I, p. 182.

³ C, I, p. 626.

⁴ L, II, p. 296.

⁵ C, I, p. 625, n. 79.

in any way the reality of the traditional link between the two aspects of the economy of salvation. On both sides there is "femininity, creative receptivity;"¹ on both sides, there is the *bridal relationship* (association, vivifying of the bride by the Spouse, the Word), *maternal fecundity* (the engendering of Christ) in the soul², and the efficiency of the *Holy Spirit* (who is the soul of the Church, as he was also the agent in the Incarnation *de Maria*³). The advantage of this is that it can be assimilated by the faithful, for it is linked with the central *verities* of the economy of salvation in the Church our Mother, at the same time as it emphasizes the rôle of Mary in this work. Finally, is it not obvious that, here also, in choosing ecclesiology as the centre of gravity, one avoids confining mariology with itself, for the mystery of the new Eve, of the Bride of the Word, as much for Mary as for the Church, has no meaning except in relation to the divine Spouse, the incarnate Christ?

We will add that this way of presenting the second aspect is that according to which the most important and valuable work has been done during the past few years;⁴ moreover, as we have seen in our historical sketch, this viewpoint includes that of the East, of anglicanism and even of the Reformed Churches, at least insofar as the latter admits that Mary is a type of the Church, although affirming its intention of keeping Mary *in* the Church, while she surpasses the latter, in a sense difficult to define theologically, but which is obvious, since it is the subject of the two dogmas of the Immaculate Conception and the Assumption. This rapprochement with the dissenting Churches indicates that this mariology is in the line of the "indivisible Church."⁵

2. *The Immaculate Conception and Assumption.*

We have thought it advisable to present first the general themes in which these two dogmas are to be found, for our method is always to manifest the connections of the mysteries with each other and in this way to avoid a closed theology, a danger which is partic-

¹ L, II, p. 299.

² B, p. 145: "But we cannot attain to this birth of the Holy Spirit without becoming sharers, mystically but really, in the very birth of Jesus, since the new creation which it should produce in us, is He Himself."

³ Cf. Mgr. L. J. SUENENS, *Théologie de l'apostolat, Commentaire de la promesse légionnaire*, chapters I and X.

⁴ L, II, pp. 295-304; C, I, pp. 624-629; B, pp. 149 et seq.

⁵ C, I, p. 626.

ularly serious in mariology. One would be completely deceived, however, in inferring from what precedes that there is only a simple difference of degree between Mary and the Church. The Immaculate Conception and the Assumption show that, if Mary is the Church, she is so *in another order*, that of being associated in a privileged way with Christ, the author of salvation. In other words, if Mary is the type of the Church, she is so as its *transcendent archetype*.

Here we must return to what we were saying à propos of the first aspect, the *divine, virginal maternity*, for it is on that that the two other glories of Mary Immaculate are based and raised to heaven. The virginal maternity is in the order of *privileges which are unique and incommunicable as such*; according to this, it is in the order which is related (we do not say similar nor identical) to that of the hypostatic union which is also incommunicable as such. Doubtless Mary is "immaculate" "*ex praevisis meritis Christi*,"¹ and this is a fact of capital importance, as we have said. But, by the virginal integrity of her maternity, as also by the fact that she is *Mother of God*, the tabernacle in which the new Adam is born, Mary, by a remarkable and *unique* grace, belongs to the *order of the new creation*; she is in the line of this "new Paradise" which renews but transcends the first. We here rediscover both the texts of Catholic liturgy which represent Mary as "the Wisdom which presided at the constitution of the world, existing before it" and the soul of oriental liturgy in which Mary appears as united to her Son, in an order apart.

In other words, if the Church contains in herself the realities of the salvation brought by Christ, since she is the Incarnation continued, or, according to Bossuet's phrase, "Christ communicated in the Spirit", she could never approach the holiness and purity of Mary; her union with Christ, her espousals with Him, could never approach and equal Mary's union with her Son, the intimacy of the espousals of the Word and Mary.

This truth must be joined to the preceding, that is, that Mary is also the Church, *in the Church*; it should not conduce to "monophysite" conclusions as to a pretended infinite distance between Mary and Christ on the one hand and the Church and humanity on the other. What we wish to say is that there are *personal* privileges in Mary, incommunicable as such: they are given her *in view*

¹ A good history of this part of the definition in L, IV, pp. 396-399 (where recent works on the additional questions are reviewed).

of her cooperation in the work of salvation, but in themselves, they are of another order. There is here a distinction to be made between Christ and Mary, as *physical* persons (with a social and ecclesiastical mission), and the economy of salvation which is based on these personal privileges. In other words, the Church *shares* in this betrothal between Mary and the Word, her participation is real, but remains a share. Again in other words, if the *incarnation* aspect¹ is to be put in the centre of the mystery of salvation, the divine transcendence of its Author must be safeguarded at the same time. Insofar as Mary is associated with Him, as Mother of God, in a unique and incommunicable manner, she also participates in this transcendence.

a) *The Immaculate Conception*. — Having thus distinguished the viewpoints, it will be enough to indicate a few lines for catechetical treatment. The principle here is that "from the beginning, the Virgin is always in that integrity of belonging to God which the Church will only attain at the end of time. The Immaculate Conception does not dispense Mary from being saved, but it is a *prophetic realization*, of which the original perfection of Mary is for us the example and token of what our own final perfection will be." ²

If our final perfection and that of the Church can never equal the *personal* sanctity of Mary Immaculate, it is all the same a real participation in it; on the plane of ecclesiological *economy*, it is in the same order. It is the same reality of bridal belonging to God which is reflected in various ways in Mary, the Church and each soul. The dogma of the Immaculate Conception only emphasizes that, in Mary, this belonging exists in a super-eminent way which forms the base for the cult called "hyperdulia." It is a good thing to tell the faithful that the Immaculate Conception does not mean that the Virgin's parents conceived her without concupiscence and that they did not therefore transmit to her our life of child of Adam, "that is to say, a life polluted at its source; the dogma signifies that from the first instant of her conception, the grace of Christ began its work in her, redeeming her wholly, lifting the curse on the adamic race for her." ³ Attention must also be drawn to the fact that the Immaculate Conception does not mean the same thing as the "virginal conception" of Christ in Mary, which is a mistake still *frequently* made, among our separated brethren for example. It is also useful to stress the fact that the original integrity of Mary does not

¹ The divine life is attained in the humanity of Jesus. Cf. *Lumen Vitae*, VII (1952), no. 4, pp. 509-27; C. MOELLER, *Jesus Christ in the Minds of Moderns*.

² B, p. 151.

³ B, pp. 152-153.

suppress her progress in the life of holiness.¹ Finally, it is good to draw attention to the fact that the original sanctification of Mary, "*ex praevisis meritis Christi*" does not present more of a problem than the sanctification of the just in the Old Testament (and, we would add, of souls of good will in other religions, before and after Christ's coming).² Since the earliest times, "the Word delighted to dwell among the children of men."

b) *The Assumption*. — It seems to us that Fr. Bouyer has discovered the centre of gravity of this dogma when he says that "Mary is the eschatological ikon of the Church." The profound meaning of mariology is expressed by these words: "*Mary presents, in the Church's beginning, as though condensed into one person, the same perfection which at the end will be diffused among the multitude of the faithful assembled in the Unique*. She is thus the symbol and the token of Catholic unity."³

This dogma draws attention both to the glorious Church at the end of time and to the salvation of the whole man, body and soul. While the dogma of the Immaculate Conception illustrates chiefly the Church as the reintegration of the first adamic integrity, the Assumption has a preeminently *eschatological* significance, eschatology being here taken in its entirety, ecclesiastical and coextensive with the universe, soul and body, spirit and matter.

We advise teachers not to look for "literal" scriptural texts from which to "deduce" this dogma; also to avoid the slightest allusion to the "legends" about the Blessed Virgin's death; that in commenting upon the ikons of the "dormition" or the paintings and sculptures representing it, they should emphasize that they are a symbol of a faith founded on the living tradition of the Church. The bull *Munificentissimus* is a model on this point. Little stress should be laid on the possible "reasons of convenience" which unite, to a certain extent "directly", the Immaculate Conception and the Assumption. We think it better to present this dogma in connection with an overall view of the Church, which, by her tradition, transmits realities and, as bride, possesses a stable charisma for the interpretation of the revealed deposit. Moreover, we advise teachers to insist upon three things: Mary is the archetype of the triumphant Church; she is, par excellence, the one who has vanquished Satan (the application to the modern world is obvious, to the point that the opportuneness of the definition can partly be

¹ B, p. 154.

² B, pp. 154-156.

³ B, pp. 150 and 156.

seen in the anxiety of the Church to deepen the faith of her children in the *victory* of God over the evil which is apparently all-powerful; finally, by the assumption of her body, the Virgin is henceforward what we ourselves and the Church will become at the end of time. Of these three aspects, that of eschatology seems to us to be the principal ¹, for Christians ought to have a *cosmic* sense of the redemption, too much lost sight of in the West. ² In all this we shall insist on the fact that the Assumption manifests the *integral* redemption of Mary, from the *resurrected Christ*. It is the resurrection of the *Church* which is anticipated in Mary, but it is itself based on that of the Saviour, Spouse of the Church and of Mary.

One can demonstrate to pupils and the faithful that the idea of Mary as the eschatological ikon of the Church is admitted by orthodoxy and part of anglicanism, as we have said above; our hearers will realize better to what point this belief is widely shared outside the Catholic Church. We also advise them to point out that opposition to the opportunism or the content of the definition has recurred since the beginning at every infallible pronouncement of the Church, at Chalcedon for example; often a century is needed before the providential meaning of a definition appears fully to theologians and the faithful; the extraordinary authority plants its landmarks whose prophetic significance comes to light gradually. This can be shown from the past, for example for the Marian definition of 431 or that of 1854; one can even show that already the prophetic value of the act of November 1950 has appeared in the fact that the reintegration of mariology in ecclesiology and christology has been accelerated by it. All this, as well as answering objections, difficulties or latent misunderstandings among many Catholics, will feed the faith of believers in the help of the Spirit present in the Church. ³

3. *Mediation and Coredeemption.*

We now leave the ground of truths defined by the extraordinary authority for that of the life of the Church manifested in a series of beliefs whose exact theological significance does not yet appear, although they undoubtedly carry important elements in integral faith.

¹ C, I, p. 620; *Construire*, VI (1951), pp. 58-61.

² Cf. our essay about to appear, *Le mouvement pour l'unité à la croisée des chemins*, coll. *Irénikon*, part II, ch. II.

³ TO, pp. 364-370.

In one sense, mediation (and even coredemption) belongs to the faith expressed by the ordinary authority, that of the liturgy for instance. Only, as the exact meaning of the belief and its significance are not defined, the teacher will avoid *basing* his teaching on Mary on these two ideas which, however, he will not deny, for he could not do that without falling into "theological nominalism" very close to heresy. We shall be obliged ourselves to use the terms "mediation and coredemption" although, taken alone they are not advantageous, rather giving occasion for equivocal statements, if not with theologians, at any rate for the faithful. Here more than ever we must apply the "*sobrie et pie*" of the Vatican Council. Mediation and coredemption must be brought into the course of lessons not at the beginning but at the end, starting with the themes sketched out above.

a) *Mediation*. — It seems to us that the essence of the *practical* faith of the Church in the matter appears fairly completely in the following principles: Mary, being the archetype of the Church, possesses, as does the latter, but also to a supreme degree, based on her *personal* privilege as Mother of God, a power of *intercession*; this power is not exercised "*apud Patrem*" but "*apud Filium*," as is said in the prayer for the Mass of Mary Mediatrix, conceded to certain dioceses¹. St. Grignon de Montfort ought, we think, to be followed on this point when he writes that Mary is mediatrix of *intercession* with her Son, while the Son is mediator of *redemption* with the Father;² in other words, Mary does not share in the *constitution* of the treasure of salvation, which is Jesus' work, the high priest according to the order of Melchisedech.

We are here giving expression to our personal preference for La Taille's formula, the "*omnipotentia supplex*." We will suggest that teachers should emphasize the importance of the formula "*Per intercessionem Mariae et omnium sanctorum*" which has the double advantage of showing up the link of Mary's intercession with that of the Church Triumphant and of avoiding the equivocal term of "mediatrix," which seems hard to reconcile with the *Unus mediator, homo Christus Jesus*. We even ask ourselves whether the term "intercession" is not better for designating the real fact of Marian "mediation."

A propos of the "universal" character of Marian mediation, we suggest that it should be taught in the general context of the Church: as being "catholica," the Church makes, *in Christo*, a *universal* intercessory prayer; Mary, archetype of the Church, makes it also, a fortiori, *in Christo*. But we must avoid labouring the terms, giving the impression that Mary would be

¹ One cannot say more, for lack of dogmatic definitions. On their opportuneness, cf. in the same issue: *The Virgin Mary in Contemporary Thought*, pp. 199 ss.

² *Traité de la vraie dévotion*, para. 86. Cf. remarks in the article on *The Virgin Mary in Contemporary Thought*, p. 210, footnote 2.

interceding directly with the Father : the *only* intercessor *ad Patrem* is Christ ; the Church reaches Him *by* Christ, Christ being here *He who prays and offers*. We believe that Mary should here be seen, above all " in " the Church (of which moreover she is the archetype). Finally we shall avoid in this matter both vague expressions and definitions which unduly anticipate the Church's judgment ; teachers must leave that to specialist theologians and one must hope that preachers will do the same. It is necessary that any hypothesis should be precise on the fact that universal mediation is concerned with the *distribution and application* of merit, be it understood *salvo iudicio infallibili Ecclesiae*.¹

b) *Coredemption*. — With Frs. Congar, Bouyer and L. Laurentin we admit that we do not care much for this word and prefer that of " associated " in the redemption ;² as it stands, the word may cause forgetfulness of the fact that " when God gives His grace to man (*gratia creata*), this gift is the created means of conveying the gift which He makes of *Himself* to man (*gratia increata*) : can a creature merit this equivalently ? " ³

This criticism seems to us to eliminate radically the recent theory about the coredeeming merit *de condigno*, which goes beyond the formula of Pius X on the coredeeming merit *de congruo*. Do not these last words refer to the happy mean, expressed by the term, which we prefer, of " associated with the Redeemer, cooperatrix in the Redemption ? " We think so, *salvo iudicio meliori Ecclesiae*. Teachers and preachers will steer clear of these too recent formulae.

Whatever may be the case with the term itself, which the Church moreover has not allowed into the liturgy (and this serves as a pointer which is important, at least as regards theological prudence), it seems a good thing to admit that Mary cooperates in the subjective redemption that is to say, in the acceptance of salvation, by freely accepting it. It is the whole of the Mystical Body which is here the " coredemptor. "

Semmelroth and Bouyer have useful remarks on this. The former makes it clear that the acceptance of the redemption by the whole living Church was made at the time of the Passion by Mary, who is here a " receptive cause. " There is here, then, rather more than subjective coredemption, but she is placed entirely in the attitude of the recipient, leaving clear the

¹ A propos of adages like " a child of Mary will not perish ", which should be used with great prudence, see L, II, p. 303.

² C, I, p. 625, n. 79, L, I, p. 183 and B, p. 147.

³ L, I, p. 183. It is fair to say that L wrote this with regard to the theory of coredeeming merit *de condigno*. Cf. *supra*, p. 227, no. 1.

unique rôle of the Redeemer in the *constitution* of the treasury of grace. As, moreover, Semmelroth avoids the "bilateralism" of the alliance proposed by Köster, as well as the option in favour of a uniquely alexandrine christology, his hypothesis seems to be quite rich.¹

Fr. Bouyer insists on the fact that the redemption cannot be received passively and as though submitted to by mankind; there is no semi-pelagianism here, because precisely the whole efficacy of *salvation* is to resurrect the whole reality of creation: in the gift of God Himself, the free action of man, however mysterious it may be, must be included already. Hence there is no redemption without suffering and one grasps the meaning of the pauline phrase: "We must work out our salvation in fear and trembling, knowing that it is God who worketh in us both to will and to do." One understands then "how the Blessed Virgin, standing at the foot of the cross, her heart transpierced by the sword of Simeon's prophecy, eminently represents this cooperation which mankind as a whole has to provide for its own salvation, although owing it entirely to the virtue of its divine Head."

"Coredemption by Mary is here in the same degree as that of the whole mystical Body, according to St. Paul's word as to the sufferings of Christians "completing" that of Jesus "in his body, that is to say, the Church." Fr. Bouyer's thought, while emphasizing more the "active, cooperative" side of Mary (which does not appear so much in Semmelroth) brings well forward the link between Marian and ecclesiastical coredemption, itself attached to an integral conception of the salvation which gives back to man "free and supernatural activity." Fr. Bouyer rejoins Semmelroth by adding that the expression "coredemptrix" deserves to be attributed in a special way to Mary, first because of the chronological and ontological precedence of her response to grace, next by the fact that, because of her virginity and maternity, following on the absence of sin in her, Mary's generosity in "compassion" was "absolutely pure"; it is, then, of a quality "absolutely *sui generis*, and besides of a very particular virtue for the whole of the Mystical Body."²

Must we go further and speak of "objective" coredemption? We will not here go into the question, but content ourselves with noting two remarks of a good theologian à propos of Köster and Semmelroth: they give *too much* to Mary in tending to take her rôle as being necessary owing to some insufficiency on Christ's part (a reproach which L. Bouyer does not deserve), and *too little*, insofar as they reduce Mary to a passive rôle leaving her outside objective redemption. This theologian suggests the term "active communion."³ Whatever may be said on this question, it is better to avoid speaking of it in catechesis and *ordinary* teaching.

¹ C, I, p. 626 and L, II, p. 302.

² B, p. 147-149.

³ C. DILLENSCHNEIDER's book, quoted in L, II, p. 302 is one of the most weighty on the question.

We can resume the second line of thought as follows: Mary is wholly redeemed by Christ. The word "wholly" implies the Immaculate Conception and the Assumption, the latter, moreover, according to its eschatological incidence; the word "redeemed" (in the sense proper to Mary, *in instanti conceptionis, ex praevisis meritis Christi*), manifests the fulness of the redemption itself at the same time as it implies the possibility of Mary's really cooperating in the work of salvation (mediation and coredemption); the words "by Christ," affirm that, in the end as in the beginning, God has the primacy, operating in Mary as in us "the willing and the doing."

IV. DO THE LINES MEET ?

The two great lines of thought spring from positive truths based on the free choice of God. We have taken nothing away, but on the contrary have continually been referring to these two centres, *Mater Dei* and *Sponsa Verbi*. Is it possible to refer these two to a third, which would contain them? Or must we place one in front, attempting to lead the other to it? ¹ This work can only form part of *speculative* theology, for it is of the systematic order. Nevertheless, for the benefit of our readers, we will here give the essence of recent researches, so as to help them in coordinating their instructions.

It has been suggested that the two lines should be joined by speaking of "bridal maternity"; that is the idea of *brautliche Muttergottes* gone into thoroughly by Scheeben. ² This notion is traditional, at least in its elements. But, such as it is, does it go beyond a verbal junction? Recently, in an appendix to Scheeben's thought, the idea has been suggested which we took as the central element in our second part, that of Mary *Urbild der Kirche*: that would not only be *one* aspect of mariology, which is obvious, but the *principle* starting point in its construction *as a whole*: it would be Mary's connection with the Church as its *Urbild*, and not her maternity, which would be first in the ideas by which we convey the privileges and the part played by Mary, for the centre of the economy is not Christ physically speaking, but the whole Christ. ³ The theory presents great advantages, for instance in leaving intact the mediation of Christ, and is very clear in that case; but does it not err in submitting the maternity, revealed in the scriptures, to the Church, which is a *consequence of it*? Is the distinction between the

¹ C, I, p. 624 and L, II, p. 299.

² C, I, p. 624.

³ C, I, p. 626.

order of intention and execution sufficient to answer this objection ? ¹ Should we then choose the theme of Mary the new Eve as our starting point for mariological systematization ? It is *one* element in the whole but cannot be the key, for, as we have seen, in patristic tradition, if there is a relationship between Eve and Mary, the new Eve is rather the Church. ²

It seems, then, that it is better to consider "bridal maternity," the idea of Mary as *Urbild der Kirche* and as the new Eve as interesting speculative *elements* in the whole, but not to centre the whole exposition on one or the other. With Fr. Congar, it seems to us that a fourth idea, containing the three preceding ones, does not present their disadvantages, it is that of Mary as the *new Paradise*. In the midst of mariology, this idea shows its unity : by the Immaculate Conception Mary is the new Paradise of God, the new creation ; by the Assumption, Mary represents the eschatological paradise, anticipated in her ; by the divine and virginal maternity, which is here restored to its central position, Mary appears as the Paradise in which God is wholly received, in which He takes pleasure in walking in the cool of the evening, the enclosed garden in which the betrothal of God and mankind is accomplished in the incarnate Christ.

We must remember that the theological idea of Paradise itself indicates the *creature*, but as it appears transparent to the divinity dwelling in it. Mary, as the new paradise, is therefore entirely in the order of *creation*. But, at the same time, one avoids the danger of overshadowing the mediation of Christ, while finding the position of mediation and coredemption : as a perfect creature, the paradise of God, Mary realizes the perfect notion of creation, creator and cooperator in grace in the work of God.

The idea of the new Paradise integrates mariology perfectly in general theology : in christology, for Christ is the new Adam of this Paradise regained ; in ecclesiology, for the Church is also "the Paradise", the new Eve of the new Garden of Eden, the Jerusalem adorned as a bride for her husband ; in pneumatology, for, as in the beginning, in the first creation, the Spirit of God moved over the waters of the abyss, He operates mysteriously in virginal maternity as in the Marian and ecclesiological sanctification ; in eschatology, since at the beginning as at the end, from *Genesis* to the *Apocalypse*, the horizon of the history of salvation is dominated by the Kingdom which will be realized in the paradise of God.

This idea, which we prefer, for it keeps the maternity and the betrothal in the same line, without subordinating them to one another, is also patristic. It has every chance of acknowledgment by our Eastern brethren, at the same time as it is to be found in modern treatises, for instance, that of Grignon de Montfort. ³

¹ L, II, pp. 299-300 and A. MULLER's thesis, reviewed in L, II, p. 297 (there would then be "only the one maternity").

² C, I, p. 625, n. 79.

³ *Treatise on the true devotion*, paragraph 261, where the saint by some extraordinary chance rediscovers a traditional vein entirely forgotten in the West at that epoch. On Marian iconography, L, III, pp. 528-532. — The psychological an

CONCLUSION

We would like to end with a very simple remark: it seems that mariology has a rôle of *gravitation* around the principal centres of theology: there lies the secret of its balance and of its riches. In other words, none of the mysteries of Mary is "opaque", none forms a screen, absorbing itself the light which it withholds from others; each mystery is, on the contrary, as though *transparent*: it is lit up by another mystery as it lights up others.

The divine maternity, for example, gravitates entirely around its pole, the *incarnation of the divine Word*, for the latter takes into account both the aspect of call and of free response. The second main aspect gravitates around the *mystery of the Church*: the Immaculate Conception around the Church in its aspect of return to the first Paradise, the Assumption, around the Church in its aspect of pilgrimage towards the eschatological Paradise. The mediation and coredemption, whatever the words used to express them, should be looked at in the orbit of the intercession and cooperation of the whole of the Mystical Body.

It would seem then that, like Mary herself in her earthly life, her mysteries humbly efface themselves in the light of another in which they shine. They seem to efface themselves, for they show us how to go beyond them, not to forget them, doubtless, but so that, thanks to the divine light with which they are filled, they can bring us more intimately into the mysteries of Christ, the Spirit, the Church, and the end of time.

We believe that this view of mariology as a "theology of gravitation" has the chance of meeting with the sympathy and interest of our separated brethren, whatever may be their difference of view on the subject of the general economy in itself. We believe, above all, that we are in line with the intention of this number of the review, that of showing the place of mariology in *general* religious instruction.

sacramental incidences, for instance on the notion of Christian marriage, have been sketched out in the article on *The Virgin Mary in Contemporary Thought*, no. I. — As can be seen, our text is entirely indebted to the bibliographical articles quoted note 2, as well as to the works of Congar, Guittou and the article of L. BOUYER. We have only attempted to classify these riches in a sufficiently clear and certain manner in view of catechesis. If we have not developed the points of mediation and coredemption, it is owing to lack of space, but also with the idea of centring the article (which has a catechetical aim) on those points which are certain and essential.

And yet, we know that these mysteries which seem content to gravitate around greater ones, are the mysterious source of the latter : if everything comes from the initiative of God in Jesus Christ, it is none the less true that without Mary the Word could not have taken flesh ; there lies the unfathomable mystery of the love of God which respects and recreates His creature to the point that He seems to have need of her *fiat* before the Incarnation can take place. If Mary gravitates in the orbit of the Church, we know that at the same time, she is, previously, from the chronological and ontological point of view, the transcendent archetype of it. In a word, we know that the way in which mariology seems to gravitate around the other mysteries hides the fact that Mary had incommunicable, supreme privileges, owing to her very personality as Mother of God.

Mariology is thus at the same time the "servant of theology" and explains it (apart from christology) from above. This paradox to which we have come reveals, we think, the greatest depths of the mystery of Mary, that which already appeared in the Gospel, where it explains the evident soberness, the humble and modest effacement, the simple humility of her who was the Mother of God.

While we are thus brought back to the teaching contained in the Synoptics, from which we started, we at the same time come to the double mystery of salvation realized in Jesus and Mary and that of divine greatness hidden in lowliness. Mary cannot distract us from Christ since she realizes that inspired word which is the soul of Jesus' work : "Exinanivit semetipsum."

The Christian Life, a Life in Union With Mary

by Marcel LÉGAUT

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The soul does not live by doctrine alone. It is most important that remembrance should be added. The memory of the life and death of Jesus Christ, and of Mary, His Mother, raises up in every generation a small group of scattered disciples, through whom the Church's message never loses its salt and never becomes enslaved to the spirit of the world.

The disciple is able to remember Jesus and Mary without having seen nor heard them, because they are not strangers. Tradition is necessary in order to remember. But it is also by means of what is best, most faithful, intact and authentic in himself that the disciple can remember Jesus and Mary. Inversely, in them he understands himself and gets to know himself more completely, profoundly and clearly than through the events in his own life. The memory of Jesus and Mary is his beacon.

The disciple lives by Jesus and Mary, not only by the knowledge of the rôle assigned to them in the scheme of salvation, but also by the active remembrance of their human lives. This remembrance is more than abstract memory of events or words ; it is a real silent close presence, within normal reach of the soul when it is not too tired or dissipated.

The memory is ours, thanks to tradition and faithful Christian living. But in its turn, source of religious vitality in the soul more than an intellectual interest in doctrinal considerations, it is the source of contemplation — the home of the humble who have lived

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more than they have reasoned things out — who know but little except that Jesus is their only hope.

Living and life-giving memory, the viaticum on earth for those whose existence is passed anonymously in the obscurity of the crowd ! All are astonished when, at certain times of exceptional lucidity, they discover the spiritual filiation which binds them to Jesus and Mary, buried as they are in a commonplace life, protected and as it were developed by this very banality : a life which might perhaps have been very different, but which has become what it is through characteristic but unforeseeable interventions, which are still unrecognized long after.

The knowledge brings vigorous and upright minds to communion, those minds who know how to control their knowledge, to be detached, to keep it in place. Remembrance also feeds communion. It is itself a silent communion in its moments of intensity, closed eyes, above space and time, with Jesus and Mary. "Do this in remembrance of Me," said Jesus at the Cenacle at the most solemn moment of all, at which He concentrated His whole life before His apostles and expressed it in definite terms before their eyes, thus uniting communion and memory in the same gesture.

To communicate is to remember. And Mary, preserving in her heart all the things concerning her Son, communicated with Him, in a communion which has the power to lead right up to the Cross without allowing any denial even though followed by repentance.

* * *

To arrive at this living memory of Mary, to remember her as one remembers the being that one loves and reveres long after he has left us, the important thing is not to think of her as the Queen of Heaven and the all-powerful mother who provides for her children. Or, at least, these are preliminary considerations which may be useful but are not always necessary. They are not without danger, however. In any case, they must be quickly passed over to be rediscovered in another connection, for, taken by themselves, they are too distant from Mary's earthly life.

Her earthly life, that life so humble, so hidden that we know almost nothing about it, except the essential and unique facts regarding her Child, is the road to discovering her and to remembering her, as the earthly life of Jesus is the only one which leads to the Father.

Mary is truly the mother of Christians, but it was from the lips of her Son dying on the Cross that she received her new children. We are the children of this sorrow and the fresh trial of her faith. A well hidden maternity. We cannot discover it without meriting it — or else it only leaves mocking images in the heart.

There is no doubt as to Mary's being Queen of Heaven, but her elevation, like that of her Son, is the consequence of her humility, her life as handmaid, obscure, unknown, which no human glory revealed, which suffered from the same reproaches as that of Christ. Oh ! the humility of Mary, in perfect human resemblance of Jesus' humility — the most spiritual under the least demonstrative form ; the most common or the most disputed — participation in the Incarnation as much as her maternity ! He who has no idea of this cannot truly approach the throne of the Mother of the Lord and only knows the Queen of Heaven as an earthly queen.

Maternity and Kingdom of Mary are both at the term of contemplation and not at its beginning — ultimate fruits of the memory of the Virgin of Nazareth and of the old and venerated Mother of Jesus Christ. They are the recompense of him who has not feared to go to the limit of his faith, to let himself be drawn to the limits of his lucidity.

* * *

If we want to remember Mary, we must resemble her. And it is in proportion as the disciple is like her that he can remember Her ; Mary's life is our interior way and it is for us to travel along it at our own pace, stage by stage according to our abilities, repairing every failure, correcting each false step.

The time comes for each to resemble the young virgin who was pleasing to God,

— she in whom tradition worked mysteriously, an original and personal work of preparation and ripening,

— she who received the faith with all the ardour of her intact being, far beyond that which the visible behaviour of a little child seemed to warrant,

— she who was all memory and all expectation without being weighed down or contaminated by the mirages of her time,

— she who believed without fear or fright, as though it were normal, when she was hailed in so extraordinary a manner,

— she who continued to believe in spite of all that could astonish her, even humanly, socially, not to say religiously scandalize her, because there was in her a weight which already drew her more

strongly than any human force beyond the limitations of a Jewess of her century,

— she who kept her stand solitary, blindly, tenaciously, to the end — every day more firmly involved in the irrevocable movement of her destiny, unique, definite, eternal destiny,

— she who was deprived of her Son, who accepted the deprivation because she believed in Him : even when He treated her without consideration as though she were identical with Him, a strictness that was only equalled by His strict obedience to His Father,

— she who suffered from everything that caused suffering to her Son — as a mother must — as a mother has to — without being horrified or crushed, thanks to her faith,

— she who more than any other, after the death of her Son, remembered Him, meditated on His life in all its details, studied its inner meaning, constantly drew out its substance, placed it in its position in her time, in all time, for always. O, Mother of those who remember !

— she who more than any other, after the death of her Son, saw from the height to which the Cross had raised her, without knowing despair, in charity and hope, that all that passed could not be otherwise than as it was with regard to her Son and herself,

— she who more than any other, after the death of her Son here on earth, from her refuge as an old woman, saw in the gentleness of her purity, without bitterness or revolt, thanks to her simplicity, the unspeakable and innumerable evils, everywhere hidden and everywhere decked up as good, everywhere present and never seen in a pure indiscernible state... This evil which cannot be separated from the good and thus conquered except by the weakness of innocence, the feebleness of the lover, the weakness of the beatitudes,

— she who saw the Church born with its youthful enthusiasm and its great burst of love full of candid optimism, its new fraternity, stronger for some time than human differences,

— she also who has seen reappear in the shadow of the Church, even in its midst, the same forces which crucified her Son, the indefatigable revenge of sin, but also that of the Law, more hidden and subtle,

— she who understood that all this was inevitable, but that the faith of Christians would control it as soon as they acquired the intelligence and memory of what she and her Son had lived through.

To remember Mary, our life must resemble hers, be wedded to the same harmonies, know the same trials, be united to the same

interior movements and in the end, when mature, find the truth of the promises of the Call heard at the start, our Annunciation.

* * *

Certainly, such a life, maturing memory, itself being nourished on memories, has spanned time and space. It is contemporary with Jesus and Mary throughout eternity. Oh ! life-giving mystery of this communion — into which the mind alone cannot penetrate — for which the most lively imagination and the most ardent feeling cannot find a substitute ! Contemplation, silent, inconspicuous, always unexpected and always the same, the invisible and faithful companion of the disciple, made possible and as though deserved by some gratuitous and marvellous correspondence of one being with another, can alone be wedded to it.

Unique consolation which does not lower man but which teaches him to become familiar with the true work of centuries ! Man has need of it if he is not instinctively to refuse to open his eyes on the world, nor flee from his own greatness by allowing himself to follow the trend of his age. Virile consolation, exacting as is the solitude of the Cross which the Resurrection did not destroy but completed — nourishment like the communion which consecrates it.

It is more important for a Christian to live thus with Jesus and Mary than to be a contemporary of his age. And he cannot be of his time without betraying, if he does not contain within him the living, separating humanly, socially and politically, paradoxical remembrance of Jesus and Mary.

Religious Formation in the Sodality of Our Lady

by Louis PAULUSSEN, S. J.

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This article sets out to be a simple and concise sketch of the religious formation given by Our Lady's Sodality: the religious formation of its members first, and then of their surroundings.

I. FORMATION OF THE MEMBERS

The Sodality has come from the Society of Jesus which, in its turn, has arisen from the Spiritual Exercises. One cannot therefore understand the true character of the Sodality without some knowledge of the Spiritual Exercises, the dynamism of the *semper magis*, the holy disquiet which the *major Dei gloria* provokes.²

The 'Common Rules of the Sodality of Our Lady' (*Regulae communes*)³ show that the Sodality is intended for those who

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² On the occasion of the Congress of Directors of Sodalties at St. Rupert Bischofen 20-31 August 1951, Father Hugo Rahner, S. J. expounded this thesis in a masterly manner. He looked upon St. Ignatius not only as the founder of a new Order, but also as the father of all sodalties. The dynamism of the *semper magis* and the holy restlessness which looks to the *major Dei gloria* (Rahner here speaks of the "Theology of the Comparative") were the starting point for his argument, which should count among the best studies on the Sodality which have appeared. Report: National Secretariat of the Marian Congregation, Sonnenfelsgasse 19, Wien I, Austria.

³ *Regulae Communes Congregationum Marianarum* (official latin text). Secretariat Centralis Congregationum Marianarum, Borgo S. Spirito, 5, Rome, 1951.

desire 'something more' in their spiritual life, and the most important apostolic Constitution *Bis saeculari* of the 24 September 1948¹ leaves no room for doubt on this point. The religious formation which the Sodality should give according to the Church makes great demands on both members and director. In many countries Sodalities have been created not knowing these requirements, the true spirit and the rules. This ignorance is the principal cause of the so-called 'Sodality problem'; in order to solve it, we must have the courage to take seriously the wishes and intention of the Church, as expressed in the Constitution *Bis saeculari*.

The chief aim of the Congregation is obviously action, apostolate, the conquest of the world; its immediate and direct aim is not external activity, but spiritual formation. The Congregation does not tend to every sort of action, but to Catholic action. It believes firmly in the absolute priority of the interior life, in a manner which is not purely theoretical, but very practical. It believes firmly that purity of heart is alone able to produce this readiness for action, which does not exclude any form of apostolate and which gladly accepts the most humble and hidden of apostolic work. That is why its training is directed to the shaping of a deep interior life.²

Without being able to exhaust our subject, we will deal in this first part with the chief aspects of this formation.

1. *A Catholic Training.*

Among the obligations common to all members, the '*Regulae communes*' put in the first place the magnificent rule *ad sentiendum cum Ecclesia*.³ This norm has exercised for centuries a profound influence, as Pius XII testifies when saying that the sodalities seem to have a natural inclination to follow the directions of the Church in all things.⁴

However, this *sentire cum Ecclesia* must be taken in the full

¹ *Acta Apostolicae Sedis* (A. A. S.) 27th September 1948, N. 10, pp. 393-402. (Various translations: Central Secretariat, address as above).

² Rules 9, 33, 34, 36, 39, 40.

³ "Bonus sodalis debet praesertim esse Christianus exemplaris, fidem suam et vitam conformando perfecte cum fide et moribus quae sancta catholica Ecclesia docet, laudando quod illa laudat, reprobando quod illa reprobat, sentiendo in omni re cum illa, atque filius fidelis et obediendi Matris adeo sanctae" (Rule 33).

⁴ "Quin potius cum ex ea prima institutione Marianae Sodalitates sibi leges ad sentiendum cum Ecclesia tamquam tesseram proposuerint... nativam quamdam proclivitatem vicentur exhausisse; qua fit ut iisdem (Episcopis) validissimo subsidio in Christo regno dilatando et fuerint et sint futurae" (A. A. S.).

meaning of the words. The rule says : *sentiendo in omni re cum illa*. The Sodality should be trained to live the whole life of the Church. It is not enough to approve its directives and doctrine, but the universal life of the Church is to be lived : Holy Mass, the sacraments, the communion of saints, the liturgical year, the great feasts, current events, persecutions. The sodalist should be sensitive to the movements of the Spirit and to the present trends within the Church¹ : to the eucharistic, liturgical and oecumenical movements, missionary activity, the biblical movement, the recent development of the lay apostolate, the desire to fill the gaps, to supply the needs of the modern world. This rule guarantees the mobility and actuality of the Sodality. It also safeguards the christocentric attitude which seeks for intimate contact with the Person of Christ living in the Church, contact, also, with the whole of humanity, called to form one Body with Him. Thanks to the intensity of this tendency towards the whole Christ, all forms of apostolate and missionary or oecumenical action are obvious interests of the sodalist.

The specific spirit of the Sodality is therefore a Catholic spirit ; its aim consists in the formation of true Catholics ; obligations which are not Catholic and universal are not imposed. With care, the Sodality pursues this ideal while remaining extremely supple, mobile and adaptable. The carefully worded rules abound with expressions such as : *convenit, ubi mos est, solent, ordinarie, quando circumstantiae id suadent, prout expedire judicaverit, quando fieri poterit, optandum est, juvat, etc.*

It is the necessary consequence of a formation that is all-embracing, not bound to a particular form of life, does not put exclusive emphasis on one aspect of religion, but aims at an integral, vigorous and radical Catholicism. In a changing world, it is perfectly in line with the true Sodality to give up a non-essential framework and replace it by new forms wherever the greater glory of God requires it. It is natural ; in the past, there were always different forms in the various countries ; there still are, and certainly always will be. This breadth of the Catholic spirit is of supreme importance for the collaboration and coordination of all Catholic forces, so necessary in our day. The Sodality has usually avoided any thing that is piecemeal, narrow-minded, petty.

¹ " Qua in re Marianis Sodalitatibus illa etiam laus est tribuenda quod semper, proximis praesertim temporibus, ex animo optaverint cum ceteris catholicis associationibus fraterne conspirare... ; quin etiam marianos sodales merito in praecipuis Actionis Catholicae fautoribus esse habendos re ipsa demonstrarunt. " (A. A. S., p. 396).

There are two historical facts which go especially to prove the universality of the Sodality. During the two first centuries of its existence there were no women's sodalities affiliated to the *Prima Primaria* of the Roman College. When the Brief 'Quod Tibi' of 1751 made them possible, the Sodality appeared to be so well suited to women that many thought it to have become less so for men. A curious fact: the Sodality, which was the exclusive work of the Jesuits for two centuries, made its greatest advance — at least quantitatively — when it was taken over by the universal Church; if in the first period (1584-1773) there were only about 2,500 sodalities listed at the *Prima Primaria* at Rome, this number has grown during the last two centuries to more than 79,000.

2. Ascetical Training.

There is to be found a synthesis of the ascetical formation in the following passage of the *Bis saeculari*: "But the essential, much more important than the number of Congregations, are the rules giving the sodalist that quality of spiritual life which allows of his attaining to the summits of holiness thanks chiefly to the means which constitute the equipment of him who wishes to follow Christ in an absolute and perfect manner: the Spiritual Exercises, meditation and daily examination of conscience, frequentation of the sacraments, frequent relations with the same spiritual director and filial docility to him, the total gift of himself to the Blessed Virgin, the firm promise to work for his own perfection and that of others."

The Pope does not call us to the imitation of the Founder of the Jesuit Order or of the Sodality, nor even to that of the Blessed Virgin: the ideal is the perfect and absolute imitation of Christ. The sodalist should be trained in such a way that Christ is always increasing in him and he himself is decreasing, emptying himself to be filled with the life of Christ. Purification of heart is therefore of utmost necessity. This is the duty of every Christian and, in that sense, it is not extraordinary. But the Sodality wants its members to carry it out 'in a perfect and absolute manner.' They will overcome themselves and follow Christ, not slackly and in a mediocre way, but resolutely. ¹ With this in view, a 'rule of life' is necessary,

¹ Pius XII's speech to the delegates from 42 nations on the occasion of his golden jubilee as a sodalist, *passim*. *Osservatore Romano* 22-23 January 1945 (French translation: *Textes et Allocutions sur les Congr. Mariales*, pp. 7-15: Secrétariat National des C. M., 1961 Est, rue Rachel, Montréal 34, Canada).

which never abandons the great ideal for a moment.¹ The Sodality bases its spirituality on this rule of life, aiming at the 'summits of sanctity.' This high ideal requires determination in the purgative way. That is why the member must make the Exercises of St. Ignatius every year, a retreat every month, listen each week to an instruction on the interior life, and every day live on the sacraments, meditate and examine his conscience.² He will do this under the guidance of the same priest, the protection of the Blessed Virgin and bound by a solemn promise. Considered apart, each obligation that the rule of life imposes, today appears normal for those who lead a serious spiritual life. The harmonious coherence of all these means and the solemn promise to carry them out completely by which the sodalist binds himself to the Church is the mainspring of the formation given.

Another word on the first and last means indicated by the Constitution *Bis saeculari*: the Spiritual Exercises and the promise.

Being an offshoot of the Society of Jesus, the Sodality will always have to go to the Exercises to renew and strengthen its original spirit and to adapt itself to the circumstances of place and time. Only in this way can it grow in the positive aspirations to which the Church is ever calling it.³ The Sodality owes its militant character to the promise; it thus goes beyond a pious association of men of good will, imposes a condition and demands its fulfilment; it acquires the character of a corps, a bodyguard, a definite movement. This spirit of chivalry, irrevocable and devoted, makes the Congregation into a knighthood. Without renouncing the universality of its Catholic formation, it insists upon integral Catholicism. Moreover, the promise does not appeal only to youth. The Sodality is more than a youth movement; the promise is for life.⁴ Doubtless it is particularly appropriate for the young, the best among whom are seeking for fulness of life, heroism and nobility. It is very suitable for keeping the Sodality always young, but its importance must not be exaggerated to the point of making the movement one for youth alone.

¹ *The True Sodality, An answer to modern needs*: National secretariat of Sodalities of Our Lady "The Queen's Work", 3115 Grand Boulevard, Saint Louis Mo., U. S. A.

² Rules 5, 8, 9, 34, 38.

³ The 84 notes to the Apostolic Constitution "*Bis saeculari*" mention the recent Church documents up to 1948.

⁴ "...qua quidem consecratione *perpetuo* obligatur, nisi indignus dimittatur aut animi levitate ipsemet Sodalitatem deserat" (A. A. S., p. 401).

3. *Marian Formation.*

Our Lady's place in our piety is the immediate consequence of the Sodality's ideal: the perfect and absolute imitation of Christ. As abandonment to Mary was the first act of Jesus on His coming into the world, so the abandonment of himself to Mary for time and for eternity is the first act of the candidate on his entering the Sodality. ¹ The 'perfect and absolute imitation of Christ' ² connotes this gift to Mary. We understand it better by that central contemplation of the Exercises 'de Incarnatione', where the place of Mary in the economy of redemption is made clear.

The sodalist, having given himself to Mary, begins, like Jesus, to fulfil his vocation in the world. According to the words of Pius XII in his remarkable speech in 1945, Marian devotion aims at an apostolic, militant and profoundly Christian life. Consecration to Our Lady makes the sodalist "so to speak the visible hands of Mary on earth, because the riches of his interior life spring forth spontaneously and flow out in all his exterior actions: solid devotion, liturgy, charity and apostolate." ³

Such is the essence of Marian devotion. All the other elements, due to persons, circumstances and events, are accidental. The Sodality, having its universal character, does not wish to confine its members to any special forms, which remain optional. The directors leave to the sodalist the same liberty which the Church allows her faithful.

4. *Apostolic Formation.*

As we have mentioned above, the immediate and direct aim of the Sodality is training for a profoundly spiritual life, purifying and enlightening the heart, enabling its members to look upon events *sub specie aeternitatis*. This vision, inspired by faith, implies *discretio spirituum*, the discernment of spirits, one of the characteristic elements of the Spiritual Exercises. The sodalist will realize more and more that, living in the Church militant, he will have, at every moment, to choose between Christ and Satan.

However, the ardour of battle which will result, will be exercised

¹ "To consecrate oneself to the Mother of God in the Congregation is to give oneself entirely for life and for eternity" (Speech of the 21st January 1945). *Texte et Allocutions*, p. 8.

² Speech of the 21st January 1945; *Textes et Allocutions*, pp. 8 et 9; cf. *Bis saeculari* (A. A. S., p. 401).

³ Speech of the 21st January 1945; *Textes et Allocutions*, p. 8.

chiefly, not outwardly but in the soul: the interior combat and triumph over oneself. Here is the core of apostolic training. Only those who have denied themselves and given themselves wholeheartedly can become universal apostles. The Sodality does not attempt fixed means or methods in this sphere either. Promptness to do what is pleasing to the Father, following the abandonment of Jesus to the divine will, and after the immortal ideal of Mary's *Fiat*, makes the sodalities "associations penetrated with the apostolic spirit which, while stimulating their members to personal perfection to the point of elevating them sometimes to the highest sanctity, also urges them to work for the Christian perfection of their neighbour..."¹

This first duty of complete readiness also gives them the inestimable advantage of detachment in the numerous possibilities of the modern apostolate. The desire of the Church is that the Sodality should exert a universal apostolate, by individual members as well as by sections.² Its activities extend also to other works. Organizations begun in a modest way by the Sodality have often become autonomous and international. The Apostolic Constitution *Bis saeculari* takes it as a self-evident fact that the sodalities "should take particular pains to assist, under the guidance and authority of its pastors, all other organizations."³

The Sodality does not confine itself to interior apostolic formation, but an article dealing with religious training must emphasize this side. The special teaching given by the sections and academies will always be indispensable. "And that, in the first place, because the effect of the apostolic action of each sodalist depends for the most part on his intellectual training, his professional ability and his social influence and not only on his virtue and piety; secondly, because the Sodalities aiming at the restoration of a Christian society, have from the beginning exercised their apostolate especially in the various professions and through their medium."⁴

5. Specialized Training.

One of the characteristic elements of the Sodality is its organic structure.⁵ Because it is a training school, it works in homo-

¹ *Bis saeculari* (A. A. S., p. 397).

² Rules 1, 12, 13, 14, 42, 43; *Bis saeculari* (A. A. S., pp. 400, 401, 402).

³ *Bis saeculari* (A. A. S., p. 397).

⁴ *Textes et Allocutions*, pp. 12 et 13.

⁵ "Quamvis Sodalitates Marianae pro omni classe fidelium institutae sint convenit tamen cum institutione earum organica et ad fines earum efficacius obtinendos,

genous teams. It is an *acies ordinata*, an organized army, trained with its special groups. The principle given in the 4th rule, concerning age and sex, is obvious ; but outside the Sodality, the distinction between conditions and classes has been misunderstood, although latterly, ' specialized Catholic Action ' has been accepted almost everywhere. Recent Popes have recommended this principle in express terms in their directives on Catholic Action. Since *Bis saeculari* the Sodality has been left in no doubt : " Marian Sodalities, responding fully to the present needs of the Church, *must*, according to the will of the Sovereign Pontiffs, keep intact their laws, their character and method of formation. " ¹

II. THE RELIGIOUS FORMATION OF THE MILIEU

Being essentially apostolic, the Sodality exercises a formative influence in the groups for which it has been erected : the family, parish, school, university, profession, trade, etc. Cana-sodalists, student sodalists, nurses, workers, soldiers, blackcoated workers, etc., all exert an *apostolate of the milieu*, either in a body, by sections and academies, or as individuals.

Besides this, the members of the Sodality go in for all kinds of charitable and pious works outside their immediate surroundings. *Certain activities, institutions and functions of religious training* are particularly susceptible to their devotion, as we shall show when we deal with the reports which reach us from all over the world. ²

I. Retreats and Missions for the People.

The Spiritual Exercises often give rise to new sodalities : the sodalities, for their part, favour the work of retreats.

The Congregation of Havana University has sponsored a retreat movement in the island of Cuba. At Madrid the University sodality has caused in one year alone (1948) 5,083 men and youths to make a closed retreat of

ut instituantur aliae pro aliis personarum classibus quae aetate, statu vel conditione sunt diversae ita nempe ut habeantur Sodalitates puerorum, juvenum virorum, studentium, opificum, etc. " (Rule 4).

¹ *Bis saeculari* (A. A. S., p. 400).

² These reports do not give a complete documentation : 1) because there is no obligation on the sodalities to report on their activities to the central secretariat ; 2) because " In agreement with the commandment of the Divine Master and following the incomparable example of their Patroness and Mother, the sodalities prefer to do good in *abscondito* and very often their Heavenly Father is the only witness " (Speech of the Holy Father on the 21st January 1945).

4 or 5 days. The retreat sections, existing in all countries, address themselves by preference to men of their own milieu, but not exclusively. Above all in Spain and in Latin America, the attempt is being made to attract the workers as much as possible. In this way in Spain 53 retreat sections have organized, in 1950, 555 retreats among which there were 267 closed retreats of at least 4 days.

During the *people's missions* and *open retreats* the sodalists made themselves useful by commenting on the Mass, liturgical ceremonies, the way of the Cross and the rosary.

In some countries, this help is often indispensable. 130 sodalists gave their help in the great people's mission in Valencia in 1949. At the time of the Barcelona Mission (1951) they worked through an entire suburb, employing individual approaches, talks to children and adults. During the Paschal season, the sections organize triduums preparatory to the Feast of Easter, in the hospitals, prisons, workshops and barracks.

The students in the university of Palermo specialize in people's missions. Nearly all the missions which take place in Sicily call in their help. Their statistics for the period 1946-1951 are as follows:

Conferences	378
Commentaries on the Way of the Cross	133
Masses explained	100
Rosaries meditated	77

The Sodalists at Bologna regularly follow the monthly recollections (*Ritiri di Perseveranza*). They accompany the priest in twos through the towns and villages. These students have to explain the Gospel and answer all kinds of questions.

2. *The Catechism.*

The teaching of the catechism occupies sections all over the world.

The city of Rome has 50 sodalities — chiefly composed of students who instruct 4,000 children in the poor districts; every year a thousand on an average make their first communion. At the World Congress of the Lay Apostolate (Rome 1951) the National Federation of Spain published this statistic:

Confederated sodalities	453
Catechism sections	431
Centres	1,724
Pupils	151,928

Sodalities in the schools and universities are particularly active.

The Sodality of the schools in Barcelona, for instance, has 31 sections, engaged in pious activities, works of charity, the apostolate, culture and leisure activities. The chief task is teaching the catechism in 10 centres attended by 3,000 boys. 250 out of the 750 sodalists employ their Sunday afternoons in different centres scattered about the town teaching, showing films, directing sports, and fêtes. As in the morning they have the duty of superintending prayers and hymns in the corporate Mass, these young men are occupied in their apostolate the whole of Sunday. Handbooks such as *Parati, catequista* and *Nuestros centros de catecismo* tell us the conditions laid down for these boys with regard to their personal spiritual life, religious knowledge, pedagogy and behaviour towards their comrades.

In Mexico, where nearly every sodality has its Christian Doctrine section comprising several centres, 221 sodalities are associated to the National Federation, which in 1950 sent us the following data :

Sodalists	21,292
Catechists	4,789
Centres	722
Child pupils	100,482
Adult pupils	2,208
Prepared for First Communion	6,122

A special chapter ought to be given to the work of teaching the catechism in the *mission countries*: we can only make a selection here.

The Bishop of Ranchi, Mgr. Sevrin, informed us in a long conversation that the work of his missionaries would achieve nothing without the help of the sodalists. The whole mission depends on their aid. A letter sent recently (the beginning of 1953) from Rengarih, gives us a detailed report. This station, which counts 12,000 Catholics, is assisted by five sodalities in all the spheres of the apostolate. Each year their members prepare 500-750 children for their First Communion, instruct catechumens, undertake the organization of their own weekly meeting (the priest can only come once a month) prepare the dying for Extreme-Unction, make regular visits to the sick and bring apostates back to the fold.

The prefects do an enormous amount of work. One of them so well prepared 21 families of pagans for baptism that the priest had only to perform the ceremony.

The Philippine Mission gave notice of only 35 Sodalities, but during the years 1945-1949 the figures are as follows :

Catechists	1,200
Centres	232
Pupils	44,800
First Communions	15,679
Conversions of pagans	342
Conversions of apostates	530

During the Japanese occupation of Djakarta (Indonesia) the sodalists, according to Bishop Willekens, vicar apostolic, had assured the carrying on of religious life when the priests were interned. They kept up regular religious teaching and organized ceremonies in all the churches in the town. When the teaching of the catechism was forbidden in the church and school, they continued it in private houses.

It is only in times of war and persecutions that the value of the flexibility of the sodalities is appreciated. The minimum of exterior forms, the mobility and facility of adaptation suggest ways of keeping the spirit intact and of propagating it in the persecuted milieux.

On the 1st September 1939 the great work of the Polish Sodalities was ruined (220 Congregations in the secondary schools, 54 among the intelligentsia, 397 of men and women, 300 for young people) but underground work was started, especially at Warsaw, where a team of militants kept alive the resistance of 4,000 young Catholics. In their modern odyssey throughout the world, the Poles are starting sodalities wherever they go : in Persia, Irak, Palestine, Africa, India, Germany, Italy, Australia, the Lebanon, Canada, America and England ; the Polish general secretariat is in London. When the hour for the liberation of Poland will have struck, fervent sodalists will be ready to renew in their own country the apostolate of the catechism teaching which they had to abandon in 1939 with regard to the agricultural population (70% of the inhabitants).

3. *Schools.*

The teaching of Christian Doctrine has given birth, especially in Spain and Latin America, to schools. As the retreat sections have erected retreat houses, as the charitable sections have founded clinics and free hospitals, so the catechism sections have started free schools. Their aim is to continue religious instruction and to integrate it, as far as possible, into daily life.

In Spain the statistics of 1952 show :

- 61 Sunday schools
- 147 Primary schools
- 77 Professional evening classes
- 17 Professional schools
- 49 Preparatory professional schools

At Madrid one Sodality alone has charge of 44 primary schools. It has acquired the title of " The Sodality of the schools. " The teaching is often given by the sodalists ; this, however, is not always the case, because it requires a thorough and specialized training. In these the élite of the Catholic workers are trained to distinguish themselves by their religious sense and professional qualities.

4. Various Undertakings.

Innumerable and various are the activities for religious training which the sodalities have pursued all over the world : courses in dogma, liturgy, ascetics, lay apostolate, exegesis, apologetics, missiology ; competitions in sacred art ; congresses, triduum, propaganda for the great devotions of the Church. Some Sodality devote themselves to the christianization of irreligious districts by first of all applying themselves to the bettering of social conditions.

The sodalists of St. John the Baptist High School, New York, started in 1948 a Holy Hour for young people. Their influence caused other schools and institutes to follow their example. At the beginning of 1953 it became a national movement, the Catholic Youth Adoration (C. Y. A.) which has its own magazine and counts 12,600 members in 20 States.

In 1952 the sodalities in the United States held their hundredth *Summer School of Catholic Action* (S.S.C.A.) : spiritual life and the lay apostolate are the subjects of study during six days. In 1952, 28 teachers, priests and laymen, gave courses at St. Louis (342 attendances), Jackson (465), Lafayette (703), Dallas (566), Omaha (407), Detroit (1,157), Buffalo (948), Boston (615), New York (1,615) and Chicago (2,235).

In 1951 a new centre of religious and social teaching was opened in Rome for working class leaders on the initiative of the sodality which was formerly called *dei Nobili*. The student sodalists of the Roman University instruct numerous working women and girls in religion and housework.

In the district of Figuerolles (Montpellier), which is extremely ' red ', a sodality of young workers has been formed under the name of ' God's toughs. '

The sodalities in Salamanca have had the slums of a whole district demolished, built new houses and a school, and in this way, have christianized the surroundings. At Lerida (Spain) a sodality looks after a home in which 400 children receive primary schooling and a complete education.

Paris has its *Conférence Olivaint*, an institute for political science. The Sodality is its soul ; some of the members made their consecration to Our Lady in 1948 in the presence of the Pope.

In Germany and Austria the sodalities form the core of the *Familienwerk*, such a crying need today.

A very suitable and fruitful work is done in America by the *League of Shut-in Sodalists*. Started by sick sodalists who got their spiritual training by means of a special magazine, the League is now open to all. Many non-Catholic sick are also inscribed in it. In 1950 a new sodality for the sick of the whole world was started ; its centre is at the Hospital St. John, Rapid City (South Dakota, U. S. A.).

The *Blau-ring*, is the form which the young women's movement has taken in Switzerland, was founded by the sodalists and contains more than 10,000 members in 600 centres. The leaders are always sodalists.

5. Education of Public Opinion.

Formerly the sodalities fought, as Pius XII said, "in the front line by the written and spoken word, by the press...."¹ Today they make use of films, radio, television and the theatre.

Regular broadcasts, often weekly, are given by the sodalities in the United States, in Colombia, Cuba, Brazil, Mexico and in Spain. The first television broadcast has been made by the Federation of Sodalities of Erie (Pennsylvania, U. S. A.) in 1940 on the occasion of the World Day of the Sodality.

The theatrical sections have already a long history. The troupe of *Lopez de Vega*, born of the Granada sodality, gave during their tour in America in 1951, 278 performances of 28 classical plays before more than 150,000 spectators. After their return to Spain in 1952 they have given about 250 performances.

In Bombay, in India, the Passion Play *The Man of Sorrows* (1950) in which 150 sodalists took part, lasted five hours and obtained many conversions among the non-Catholic spectators. For months, it was repeated three times a week before thousands of spectators.

The cinema sections study the problems of the films, and, as in Mexico and the United States, start morality campaigns. Some sodalities give film shows regularly in their own halls. The Hollywood Sodality has famous actors and actresses among its members. The United States' sodalists make use of boycotting or mass protests against bad films and encouragement in the form of an avalanche of approving letters for good films.

Much could be said concerning the apostolate of the press.

At the National secretariat of the American Sodalities at Saint-Louis (Missouri) 10 priests and 80 laymen run a printing press and publishing house. Here are some figures for 1952:

Subscriptions for The Junior Sodalist	19,718
" The Queen's Work	56,500
" Action Now	11,121
" The Bulletin	6,817

Brochures 2,000,000

The *Congregación especializada de Buena Prensa* in Mexico has issued from its press in 1952:

2,401,885 magazines,
13,872,250 broadsheets,
363,303 books and brochures,
526,838 other publications.

The workers at this establishment, all sodalists, have their daily Mass, their days of recollection and retreats. Non-sodalists are not admitted.

¹ *Textes et Allocutions*, p. 9. Cf. Émile VILLARET, *Les Congrégations Mariales*, Vol. I, Part IV, Chapter V, *La Presse*, Paris, Beauchesne, 1947.

The Sodality of *Chevaliers de Notre-Dame* in Montréal have started the *Centre Marial* in Québec which publishes the magnificent magazine : *Marie*.

More than 200 magazines are published by the sodalities of various countries.

In the towns, many libraries are continually open ; reading sections by use of shopwindows of secondhand booksellers, mobile libraries, etc., and fight against pornographic literature, etc. The sodality of Madrid University started in 1935 the *Servicio de Información de Publicaciones y Espectáculos* (SIPE).

By means of weekly papers, cards and other publications this service gives information about all the films and plays which are billed, on all the books and magazines in circulation ; in the large towns this information can be obtained over the telephone.

We think we have shown how the rules, spirit and activities of the Sodality of Our Lady contribute to religious formation in our modern world. In conclusion, we would like to see pastors and faithful understand the importance of this inestimable support. After centuries of uninterrupted growth and beneficent work the Sodality is at the moment making a great advance in many countries ; but this needs to be still greater for the greater good of religious teaching, following on the esteem, active sympathy and trust of Catholics, obedient to the directives of the Sovereign Pontiff.

The Legion of Mary and Religious Formation

by His Lordship Mgr. Patrice FLYNN

*Bishop of Nevers, Spiritual Director of the Legion of Mary in France*¹

Like all similar societies, the Legion of Mary aims at the religious formation of its members. As with all movements of Catholic Action, it directs this personal sanctification towards the apostolate, its object being to "conquer the world to give it to Jesus Christ."

As a Marian association, it takes its place among those — its spiritual sisters or cousins — which are dedicated to the cult and service of the Blessed Virgin, Queen of saints and apostles.

But *pluralism*, which is one of the aspects of the living unity of the Church, secures for each movement its particular features :

*Facies non omnibus una,
Nec diversa tamen, quales decet esse sorores.*

We will note briefly some of the facets of the spirituality, methods and apostolic expansion of the Legion of Mary as regards the religious formation of its members and the souls which they contact.

¹ Mgr. Patrice FLYNN was born at Levallois-Perret (Seine) in 1874. Licencié es Lettres, and ordained priest in 1898, he was first a professor at the Institut Catholique of Paris from 1897 to 1902. He then passed through the various stages of the parochial ministry. From 1921 to 1924 he held the post of head of primary and secondary education in the diocese of Paris, then that of parish priest at the Madeleine from 1924 to 1932. At that date he was made bishop of Nevers and later spiritual director of the Legion of Mary in France. The editor of *Lumen Vitae* wishes to express his sincere gratitude for this article which His Lordship has had the kindness to send. — Address : Cloître St. Cyr, Nevers, FRANCE (Editor's note).

I. THE LEGIONARY SPIRITUALITY

One can get an idea¹ of the movement's spirituality and the training it gives its members — and, through their apostolate, “those that are without” — by reading or re-reading, three books which, from different aspects, treat of the fundamental doctrines of the Legion.

The first is the *Treatise of the True Devotion to the Blessed Virgin*, by St. Louis Marie Grignon de Montfort : written at the beginning of the XVIII century, lost and buried, as the saint had prophesied, “in the shadows and silence of a chest”,² discovered in 1842, has since then been a classic of Marian theology and constantly recommended by our Popes and bishops.

The spirituality of the Legion is the daughter of Père de Montfort. “No saint has played a greater part than he in the development of the Legion. The manual is full of his spirit : his own words are used in the prayers. He is truly the Legion's schoolmaster.”³ At each meeting he is invoked, and the reading of the *Treatise* and *The Secret of Mary* is strongly advised.⁴

Now, it is known how fervently St. Louis Marie de Montfort, in the steps of Bérulle, Olier, St. Jean Eudes, preaches the *life of union with Mary* and the Holy Spirit as being an “easy, short, perfect and secure road to union with Our Lord, in which consists the perfection of the Christian.”⁵

This ‘virginal way to the finding of Jesus Christ’ as he calls it, ends in the ‘act of slavery to Jesus in Mary’, the act which many legionaries make privately after a long preparation prescribed by the *Treatise*. The way is open to every soul : the Legion has embarked upon it and bases its teaching upon this doctrine of union with Mary which it tries to live and to make others live.

¹ An idea which it would be good to complete by assistance at the meetings and sharing in life of the Legion. Visitors are cordially welcome.

² *Treatise of the True Devotion*, n° 114.

³ Manual of the Legion of Mary (4th French edition) pp. 67 and 146 to 150. Our italics (Note having at hand the English *Handbook*, we are translating from the French version).

⁴ In towns where the Legion is established, booksellers are often astonished and rejoiced by a great demand for the *Treatise*, a work too little known among the faithful, but much read by the legionaries.

⁵ *Treatise of the True Devotion*, no. 152. See also nos. 218 and 244.

A second work to consult is the *Manual of the Legion of Mary*. The reason is that besides the part dealing with administration (rules, prayers, ceremonies, meetings), the Manual also gives numerous articles on subjects of piety and doctrine. Devotion to the Holy Spirit, the Holy Eucharist (Mass, frequent Communion), the Sacred Heart (enthronement), Holy Church (the apostolate of prayer), etc. The whole is presented from the Marian point of view, but with a breadth of vision and an eye to the apostolate which make this book of more than 300 pages a useful instrument of formation. Incomplete of necessity, as are all such manuals, but all the same, containing the elements of an ascetic and Marian 'summa.'

Moreover, owing to the large place which it holds in the life of the Legion, the Manual is a practical directory for personal sanctification and apostolic work. Each legionary is exhorted to take it as a bedside book of meditations. A passage is read out at each meeting and the spiritual director's talk is usually a commentary on a paragraph. Officers and members of the movement are constantly referring to its text and directives : in this way it contributes to the orientation of the legionary spirituality in an educative, theoretical and practical manner.

Finally, there is a third book of recent issue, already widespread even among the public at large, which merits a recommendation on all counts : the *Théologie de l'apostolat de la Légion de Marie*, by H. L. Mgr. L. J. Suenens, auxiliary bishop of Malines.¹

This is a doctrinal commentary on the legionary Promise, pronounced by new members on the day of their final admission. The promise condenses in moving terms the spirituality of the total union with Mary in order to carry out, through her and the Holy Spirit, the perfect service of the only Saviour and Mediator, Jesus Christ.

St. Louis Marie de Montfort teaches with the Church, that this life of union with Mary should be animated by the Holy Spirit,² "covering with His shadow the whole Mystical Body at the same time as Mary. The Legionary Promise is addressed, not to the Blessed Virgin, but to the Holy Spirit : "Most Holy Spirit... I implore You to descend upon me and to fill me with Your strength,

¹ Paris-Tournai, Desclée De Brouwer, 4th ed. Translated into several languages. Honoured by an elogistic letter from the Sovereign Pontiff.

² *True Devotion*, nos. 20, 25, 34, 36, 43, 55, 140, 217.

so that my poor actions may be upheld by Your power and may become the instruments of your mighty purposes... ”¹

Theologians, pastors of souls, the faithful, will find in Mgr. Suenens' book, so rich in religious learning and piety, the spiritual doctrine of the Legion on the Holy Spirit and Our Lady, on the 'ascending and descending' mediation of Mary, the themes of prayer and action, the formation for the apostolate by humility, purity, love of the Church, the sign and virtue of the Cross...

The Legion of Mary does not claim to have discovered these truths, of course, for they belong to all. It only aspires to live them as well as possible, according to its particular vocation and the special characteristics of the movement. It is, indeed, less the doctrine itself than the mode of assimilation and of living it which differentiate spiritualities and determine their influence.

II. LEGIONARY METHODS

By its title, its definition, its terminology, the Legion calls itself an *army* "to serve in the war which the Church never ceases to wage against the world, the devil and the powers of evil." ² We should not, therefore, be surprised at the 'militant' nature of its organization, its recruiting and equipment, discipline and strategy; nor, consequently, at the *kind of training* which such methods impose upon its *soldiers*.

Its organization. — "The Legion," says the Manual, "is organized on the model of an army." Born obscurely in Dublin on the 7th September 1921, among a few faithful desirous of consecrating themselves to Mary for the service of souls in peril, but soon spread across the world, it has had to adopt an hierarchical system, both supple and firm. A central council, at the heart of Catholic Ireland, the former nursery of missionaries for our young European christianities. ³ A Senatus in each country, with jurisdiction over the Comitia, the Curiae, the Praesidia, ⁴ these last being the parochial or interparochial organisms of low power, marching troops of pioneers,

¹ Read the complete text in the *Manual*, page 63 (French ed.).

² *Manual of the Legion*, p. 11 (French ed.).

³ "Ireland has been, in the dark ages of the West, like a second Palestine, like a new cradle of the faith" (Daniel-Rops).

⁴ These Latin terms are borrowed from ancient Rome and, like the latin of the Church, suit a supra-national movement.

receptive cells which are active in the great body of the legionary army.

Recruitment. — Different from specialized movements, ¹ the Legion is recruited, like the army, from all classes of society. It admits and fuses together at its meetings rich and poor, masters and workmen, men and women, and if they so desire, the members of any Catholic Action group. ² The idea is that this mixing together of such diverse elements helps in the fusion of classes, creates an atmosphere of evangelical charity and forms for all a supplement to the religious Marian training.

Its equipment. — Its exterior weapons consist of a rosary, a manual and, for the meetings, ³ the standard of the Legion (the Vexillum), and the statue of Our Lady of the Miraculous Medal, around which a family circle is formed as though round a well beloved Mother and Queen.

The interior equipment chiefly consists in a solid *framework of prayer*. ⁴

At the beginning of each meeting, the invocation to the Holy Spirit and five decades of the Rosary 'for the intentions of the Blessed Virgin' are recited kneeling, meditating on the mysteries; then follows the 'Salve Regina' with the prayer for the Feast of the Rosary and some invocations, the last being to St. Louis Marie de Montfort.

At half-time (if I may be pardoned for making use of a sporting term) all rise and recite the Magnificat, followed by the prayer to Mary Mediatrix: this is the *Catena*, or chain of union, which has to be recited every day in private by the legionaries all over the world, active or auxiliary.

All seat themselves and resume their work. Before separating, they kneel once more to say together the fine prayer, inspired by Fr. de Montfort: "Grant us, Lord, who serve under Mary's standard, that fulness of faith in You and confidence in her, which are certain to conquer the world..." ⁵ A prayer for the dead and the blessing of the priest finish the meeting.

¹ So necessary and so flourishing in many countries.

² On condition that they continue to belong to their own society and fulfil its obligations.

³ They are held regularly, *not in a church* except for the annual general assembly of the Acies.

⁴ In 1933, Pius XI, when blessing the Legion of Mary, called it the "Movement of prayer and action."

⁵ Read the rest of the prayer in the *Manual*, p. 74 (French ed.).

A high-ranking superior of a great religious order, when attending one of our meetings as a visitor, was struck by this aspect of the Legion: "The Blessed Virgin," he said, "can refuse nothing to those who mingle so closely the heaven of prayer and their work as soldiers. What training for them! What dynamism for their action!"

The *discipline* of the Legion is strict and exacting. Each week there is a meeting of about an hour and a quarter, which no one may miss except for a serious reason.¹ Punctuality is the rule, the order of the exercises invariable: spiritual reading taken from the *Manual*, the minutes of the last meeting, individual reports, the orders for the following week for each member, questions written down in advance on the president's 'worksheet'... The 'unchangeableness of the legionary system' answers to the 'permanency of the prayers' but in practice it can be noted that this rigid framework does not preclude a supple and varied apostolic action.

Its strategy. — Legionary tactics are always searching for *personal contacts*. *Domiciliary visits*, in couples, with a spirit of faith, discretion, charity and a gently persistent perseverance. The *Manual* teaches that "a vague apostolate has very little value" that "the secret of influence is love" that a "failure is only a retarded success", that "the most difficult tasks must be faced" and that the poorest and most neglected souls are the ones to be sought out..., that "a substantial amount of apostolic work" is to be done (at least two hours a week), according to the orders received at the praesidium and in perfect harmony with the bishop and the parochial clergy, whom the Legion desires to help "in any kind of social activity or Catholic Action, which these authorities consider suitable for it and useful for the good of the Church."²

¹ "The legionaries will look upon attendance at the weekly reunion as the first and most sacred of their duties towards the Legion." *Manual*, p. 51 (French ed.).

² *Manual*, p. 14 (Fr. ed.). All the same, the Legion, *as such*, does not undertake collections or the distribution of help in kind. This is left to the charitable societies, conferences of St. Vincent de Paul, the Ladies of Charity, school committees, etc., and recruits collectors for them. The bureau and the members of the praesidium, in their meetings or the visits of the legionaries in pairs, do not occupy themselves directly with the giving of alms or money matters. But, obviously, the legionary, as a Catholic and the member of a diocese and parish, can, and often *should*, take a share in these charitable works. He is only asked in that case not to act in the *name of the Legion of Mary*. Forgetfulness of this distinction has sometimes led to regrettable misunderstandings.

The Legion's spirituality and methods thus co-operate in the *religious training* of the soldiers who, under the standard of Mary and by the grace of the Holy Spirit, "take their place in the ranks of the Legion and dare to promise a *faithful service*." ¹

III. EXPANSION AND DIFFUSION

The little seed sown in 1921 remained as though buried in the Irish soil for several years. Suddenly, it became a beautiful plant. In a quarter of a century the Legion has spread over the world: first of all in the Anglo-Saxon countries (the first books were in English), then on the European continent and in numerous far-off missions.

Statistics can hardly follow the quickened rhythm of this progress. Now more than 750 dioceses or apostolic vicariates have adopted the Legion. Belgium can count 5 dioceses out of 6 and 300 praesidia, Holland, 5 dioceses and 100 praesidia. Germany, 18 dioceses and 110 praesidia. In Italy about 40 dioceses, Spain 9, France 63 and over 600 praesidia. In Austria, England, Ireland, the United States, Canada, there is almost unanimity or the immense majority. In India, 50 dioceses and 750 praesidia; 900 praesidia in the Philippine Islands. Malta and Gibraltar are active Legion centres, as also Australia, New Zealand and most of the countries in the Commonwealth. Switzerland, Portugal, Denmark have legionaries, and even Sweden and Norway. The Legion functions in most of the French Colonies. It has permanent delegates in Spain, Italy, Germany, Denmark, the West Indies, South America, East Africa, Indonesia, Japan. Sixteen Senatus or national councils, immediately dependent on the Central Council in Dublin, work for the spread of the movement and the preservation of its spirit and methods. It is certain that hopes run high, even on a world scale... ²

This short exposition of the spirituality and methods of the Legion will have made the reader aware of the *orientation* and *universality* of this apostolate. Addressing itself to all, without distinction of class, rank, belief — or unbelief — the Legion seeks, for its part, to "preach the gospel to every creature" by "bringing

¹ Text of the Legionaries' Promise (*Manual*, p. 63, Fr. ed.).

² It may be that some of the figures are not exact, the statistical documents not having reached me in time. But as a whole they certainly correspond to the truth and would even probably be less than the latest known facts.

Christ to the world through Mary ". It wants to " light the fires of divine love everywhere ", to convert sinners, " inflame the tepid ",¹ create or replenish and stimulate a true Christian life in all places, according to the possibilities of nature and the calls of grace... And to do this it recalls to laymen their responsibilities in this immense and urgent task of Catholic Action *in all its forms*.

No activity is excluded from the programme² for the " Legionary is always on active service, " as the Manual puts it. Parochial and diocesan undertakings, domiciliary visits, exploration and the taking of notes in city districts and in flats, recruiting for catechism classes, sodalities, groups of Catholic Action, Marian societies ; selling good literature, the keeping of stationary or mobile libraries ;³ visiting the sick, hospitals and prisons, reinstatement of juvenile delinquents, care of tramps,⁴ of the blind ; the parochial dossiers, the invitations to missions, retreats, men's Masses, Easter communions ; consecrations of families to the Blessed Virgin and the Sacred Heart, visits of the statue of Our Lady to the houses of a town district...

The services to which the Legion gives its help and for which it is increasingly being asked in the parishes would make a long list.⁵ It is obvious that the ' militant ' will avoid dispersion of effort ; he will work humbly at the post assigned him by obedience ; happy and grateful to God for his successes, never discouraged by failure. His good will remains unalloyed, following the example of the ' handmaid of the Lord ' ; and his clumsiness or faults incite him to steep himself again in the sources of a true religious and Marian training.

When dealing with expansion and zones of influence, we must mention the *training of the auxiliary members*, to which the *Manual* devotes a long chapter. These are those " who, not being able or not wishing to undertake the duties of active members, still consent to give the Legion the inestimable help of their prayers " :⁶ priests

¹ Cf. the Legionary Promise and the final prayer at the meetings (Montfort).

² Except which would intrude upon the domain of a specialized society.

³ *Manual*, p. 240 (Fr. ed.).

⁴ Following the example of Dublin, Paris and other towns have instituted homes whose story adds a touching page to the annals of evangelical charity.

⁵ As witness this undertaking which has met with great success in the working-class districts of Nevers : for several years, just before Christmas, legionaries go about our streets on several evenings singing carols. Before taking the road, they recite the rosary together. They refuse all offerings of money, distribute papers of invitation to the services of the Feast and wish all peace and joy in the name of the Lord.

⁶ *Manual*, pp. 194-205 (Fr. ed.).

or religious, they are called adjutorians: laymen or women are simply auxiliaries. Only an intention and formula of offering are asked of adjutorians, not directly for the Legion, but indirectly, in a spirit of submission to the intentions of Our Lady. Lay auxiliaries are asked to recite daily the prayers of the Tesseræ.¹

The auxiliaries are often much more numerous than the active members of a *praesidium*. The *Manual* lays down that they should not be lightly recruited but that the Legion should make sure that they really want to cooperate in the apostolate by their prayers. The list of names is kept handy by the local vice-president, who has the task of visiting them, getting them together several times in the year and teaching them the Marian spirit of the movement.

It is obvious to anyone that this praying section receives, in return for its help, a valuable religious formation, difficult to estimate in words, but none the less real.

In the more apparent sphere of apostolic work in the *mission lands* of Asia, Africa, Australasia, the spread of the Legion is remarkably consoling.² In China, for instance, the movement is looked upon by the communists as enemy no. 1. Forbidden, hunted, cursed, it leads to prison, torture, death. The bishops and priests expelled from China speak of the splendid work of these lay legionaries, underground leaders in districts without pastors, apostles and martyrs of Christ and His Mother in a pagan land. The Pope, receiving me in audience, spoke with emotion of the Legion in China. To the founder president of the Legion, the Cardinal Prefect of Propaganda said not long ago: "You have had the baptism of blood in China."

Another example, not this time a bloody one, but also revealing the apostolical grace of the Legion: the life of Edel Quinn, the delegate of the Legion in Africa (1907-1944).³ A young Irish girl, who was unable to enter the Poor Clares owing to ill-health, she gave herself to the Legion, and departed, still convalescing from the sanatorium, for Kenya and the country of the Great Lakes.

¹ The Roman *tesseræ* was a tablet of metal or ivory, serving as a sign of friendship. The first Christians made use of it during the persecutions. The legionary *tesseræ* is the sheet containing the usual prayers of the Legion.

² Each number of 'Maria Legionis,' the quarterly review of the movement, publishes legionary photographs from all over the world.

³ *Une héroïne de l'apostolat: Edel Mary Quinn*, by H. L. Mgr. L. J. Suenens (Desclée De Brouwer).

She was welcome with joy, but the missionaries did not conceal from her that her plans could not be realized. The bishop himself, while giving her a free hand, said charitably : " You must remember that we are not in Dublin ! " Edel replied with a smiling quip in the Irish way ; she went to work, living her life as a legionary in close union with Mary and the Holy Spirit, and faithful to the spirituality and methods of the Legion. The results were prodigious and filled missionaries and faithful with enthusiasm. After seven and a half years of incredible labours, Edel died, worn out, on the field of battle of her apostolate. And the African bishops are now talking of the possibility of introducing her cause at Rome...¹

The method of expansion of the Legion of Mary is different in those of our countries, Christian or semi-Christian, which have already a *network of Catholic Action movements*. Progress is regular and relatively rapid, in England, France, Belgium, Italy, Spain, Germany, etc. However, some leaders of these movements might fear that the newcomer would injure the undertakings to which they are so devoted. I admit that I was myself rather doubtful at the beginning. As a former parish priest of a workingclass suburb and a promoter of Catholic Action movements, I understand, without now sharing them, my confrères' hesitations. But sincerely, after experience, I believe the insertion of the Legion of Mary into the great current of our Catholic work and activities both easy and desirable. The limits of this article do not allow me to dwell upon this² and I will merely state :

1. By reason of the requirements of their weekly meetings, the effective members of the Legion will always be a minority ;³

2. A member of a society, desirous of entering the Legion, does not leave his society because of it : the orders which he receives each week include first of all the duty of helping his own group of Catholic Action ;

3. The leaven of the Marian piety of the Legion can render service to all forms of Catholic Action⁴ without excepting the

¹ On this subject, chapter XXIII of the life of Edel Quinn, called *Le secret d'un rayonnement* might be read (pp. 307-321).

² The question is dealt with in a small brochure already out of date as to its statistics : *La Légion de Marie*, by Mgr. Patrice FLYNN.

³ The diocese of Nevers, for instance, contains some hundreds of active legionaries and 18,000 women League members (L. F. A. C. F.).

⁴ " One of the great principles of its apostolate is to seek to contribute to the establishment and development of all the societies worthy of the name of Catholic " (*Manual*, p. 314, Fr. ed.).

Marian movements which the Manual recommends should be 'propagated with zeal.'¹

Nemini obesse, omnibus prodesse, is the Catholic motto.²

CONCLUSION

At the end of this essay, too long for a résumé, too short for a study, let us conclude that the Legion of Mary merits a place amongst the movements and works which the Blessed Virgin deigns to make use of to bring Jesus Christ to souls.

By its spirituality, methods, apostolic activity which it requires of its members, it is able in the first place to give a solid religious formation, centred on Christ and specifically Marian according to the divine plan and, in the second place, it can pass on its flame from one to another, to the auxiliaries, sympathizers, our 'separated brethren', to unbelievers and the lapsed in the dechristianized countries, to the pagans of far off missions and to all the lost sheep of the one fold of the Good Shepherd.

In fact, the Legion, as a Marian and Catholic Action movement, responds to the *present mind of the Church*.

It will be remembered that Pope Pius XII has expressly recognized in the Sodalities of Our Lady all the characters of the Catholic Action movements at work,³ and that under the most solemn form of an apostolic Constitution.⁴ This honour redounds to all the Marian associations and consequently to the Legion.

Moreover, the Sovereign Pontiff has often exhorted us to *enlarge our concept of Catholic Action*. To those who would narrow it, shut it into 'compartments', Pius XII addresses this pressing recommendation: "Wherever you meet, for the cause of Christ and the Church, with sincere good will, activity, intelligence, wisdom, whether in your own ranks, or outside Catholic Action, even if it presents itself under new forms of apostolate, but healthy ones, rejoice; do not hinder them; on the contrary, enter into cordial friendship with them and help them... The needs of the Church at the present time are so numerous and so urgent that any hand which offers help is

¹ *Manual*, p. 284 (Fr. ed.).

² "Harm no one, be useful to all."

³ And no longer 'auxiliary movements' as is generally thought.

⁴ *Bis saeculari*, 27th September 1948. Also see the Letter of Pius XII on the Sodalities (15th April 1950).

welcome " (allocution to the congressists of the Italian Catholic Action, 7th September 1947).

Does not the Church remind us by this insistence that, on the ground of the apostolate, which is that of charity, we ought to " accept differences in order to love our complements ? "

The Church blesses and encourages the Legion of Mary ¹ as she blesses the other undertakings of Catholic Action. She asks us to unite and to love each other on the world stage to which she calls all those of good will. For one thing matters, says St. Paul : " That by all means Christ be preached. "

Dum omni modo Christus annuntietur ! ²

¹ The Pope deigned to say to the President of the Legion, received in audience last year, that " he thanked the Legion of Mary for the great services rendered by it to the Church. " Pius XII showed this visitor delicate attentions which were much remarked upon by the religious notabilities at Rome.

² *Ep. to the Phil.*, I, 18. — Address of the Concilium Legionis : De Montfort House, North Brunswick Street, Dublin, Ireland.

Teaching Children Devotion to the Blessed Virgin

by Aloysius J. HEEG, S. J.

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There are many ways of teaching devotion to the Blessed Virgin Mary. This article will describe one way in which it is done in the United States, namely through the helps offered by a Junior Sodality of Our Lady.

The mention of the word 'Sodality' makes us think of Our Holy Father Pope Pius XII. In 1954 he will celebrate the sixtieth anniversary of his act of consecration to the Blessed Virgin Mary in the Sodality of Our Lady.

Although many Popes have been ardent Sodalists, perhaps none of them has shown greater interest in the Sodality than has Pope Pius XII. In his Apostolic Constitution on the Sodality (*Bis Saeculari*, September 27, 1948) he reminds us that the Sodality is a 'school of piety and Christian apostolate'... 'a way of life'... 'Catholic Action under the auspices and inspiration of the Blessed Virgin Mary.'

Ordinarily when mention is made of the Sodality of Our Lady people think of an organization only for adults. They forget that

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there is also a Junior Sodality for children. This is regrettable because it means that they do not know that one of the best ways of developing devotion to the Blessed Virgin among children is through a Junior Sodality.

Obviously it is not the age of its members that determines the value of a Sodality but the way its members observe the Rules. No Sodality, be it for adults or children, is worthy of the name unless it observes its official Rules. This is a point on which our Holy Father lays special stress in his Apostolic Constitution 'Bis Saeculari.'

Rule One says that "the Sodality of Our Lady ... aims at fostering in its members an ardent devotion, reverence, and filial love towards the Blessed Virgin Mary."

That this devotion to the Blessed Virgin Mary is something far above the average is clear from the act of consecration that each Sodalist is expected to make. To quote our Holy Father: "Consecration to the Mother of God in the Sodality is an entire gift of oneself, throughout life and for all eternity; it is not a gift of mere sentiment; it is not a mere formality; but it is operative ..."

"To apply oneself seriously to sanctity ... to dedicate oneself ... with ardor ... to the salvation and perfection of others ... to employ oneself strenuously in the defense of the Church of Christ; such is the assignment of the Sodalist, freely, resolutely accepted in the act of his consecration; such is the magnificent program traced out for him by the Rules."

No doubt to make such an act of consecration and to live up to it is to practice real devotion to the Blessed Virgin. But is such an act of consecration to be made by everyone? What is to be said about boys and girls in an elementary school?

1. Directive from Rome.

These questions are answered in a directive from the Central Secretariat in Rome, dated September 22, 1949.

Briefly this directive states:

1. Call the Sodalities in elementary schools "Junior Sodalities."
2. Call the members of these Sodalities "Junior Sodalists."
3. Until they reach grade four, admit the children only as aspirants to the Sodality.
4. In grades four to six, permit the children to make only the temporary act of consecration.
5. In grades seven and eight, permit those who are ready to make the perpetual act of consecration. "Those who are ready for the perpetual act of consecration" are those only who fulfill the two requisites: They must

be able to comprehend clearly the meaning of the perpetual act of consecration, and they must be able to live it.

The directive for Junior Sodalities is in line with the *Apostolic Constitution* of September 27, 1948, which emphasizes the fact that actual membership in the Sodality should be selective. It greatly restricts the number of children who may make the perpetual act of consecration, but not the number of earnest children who may begin their probation as aspirants and make use of all the means provided by the Sodality for developing true devotion to the Blessed Virgin. And now, thanks to the new Summary of Indulgences and Privileges dated August 9, 1948, all aspirants may gain the indulgences of actual Sodalists.

Like all Sodalists, the child is expected to acquire a real love for the Blessed Virgin, a love that will show itself in personal holiness and active Catholicity. The manner, however, in which the child is expected to acquire the proper objectives of the Sodality is of necessity adapted to his capacity. For him the Sodality suggests a *simple* organization, *simple* meetings, and *simple* activities. Below is a brief sketch of the whole plan.

Brief Sketch of Plan

Sodality	{	Organization		to	{	Pray		well	{	for Jesus
		Meetings				Work				like Mary
		Activities	}			Play	}			

In teaching the children to pray well, to work well, and to play well for Jesus like Mary, the moderator can very well prepare them for their act of consecration.

2. A Sodalist's Way of Life.

In the training of aspirants to the Junior Sodality it is important to get the children to realize that the Sodality is *a way of life*. This can be done by stressing the following points in a Sodalist's life :

Consecration: To give oneself entirely to the Blessed Virgin Mary.

Aim: To be a saint and an apostle.

Motto: To Jesus through Mary.

Slogan: Pray well, work well, and play well — for Jesus — like Mary.

Privilege: To belong to the Blessed Virgin as Jesus did.

Promise: To love and serve the Blessed Virgin as Jesus did.

Reward: To be loved and cared for by the Blessed Virgin as Jesus was.

Happy Thought: The Mother of Jesus is my Mother, too.

By presenting the Sodality as a way of life, the idea stressed is that of *devotion* rather than *devotions* to the Blessed Virgin. Although *devotions* to the Blessed Virgin, such as the saying of the Rosary and the making of the First Saturdays, are to be encouraged, they are practices that require our attention for only brief periods of time. But *devotion* to the Blessed Virgin, in the sense of a ready will to do what pleases her, is not limited to any part of the day or to any particular occupation. It is a continuous service every day of our life. Hence the Junior Sodalist is taught to show his love for the Blessed Virgin by imitating her not only when he *prays*, but also when he *works* and when he *plays*.

A simple way to make children see that it is not sufficient to pray well is to ask them how much is $3 + 2 + 1$. Of course they will answer '6'. Then say, "But suppose I leave out the 3, the 2, or the 1, will I still have 6? Of course not. To keep that sum of 6, I can not take anything away. In very much the same way to pray well + to work well + to play well = a good day. To have a good day it is not enough to do one or two of those things well; I must do all three of them well."

It will be noticed that the slogan of a Junior Sodalist is not simply to pray well, to work well, and to play well. It is to pray well, to work well, and to play well — *for Jesus* like Mary. The words 'for Jesus like Mary' show the Junior Sodalist *why* and *how* he can do things well. He will do them well if he does them for Jesus, and he will do them well if he does them like Mary.

A very simple example of how this slogan is applied to every-day life may be indicated as follows:

Mother: "Margaret, will you please help me with the dishes?"

Margaret: "Yes, Mother."

(And as Margaret says that to her Mother she says to herself, "And I will do it for Jesus like Mary.")

Doing things for Jesus like Mary is in line with the Sodality motto 'To Jesus through Mary.' No doubt anyone who habitually tries to do things for Jesus and like Mary is a person who has a real devotion to both Jesus and Mary. The Sodality is Christo-centric. In honoring Mary it honors Jesus.

3. *Method to Teach How to Pray Well, to Work Well, to Play Well.*

Of course to get children "to pray well, to work well and to play well — for Jesus like Mary", is more easily said than done. There is no easy or certain way of doing it. However, of all the methods one might try, perhaps there is none better than that of presenting the example of the Christ Child. One way of using this method may be indicated as follows :

Teacher : " Who can tell me how many years it is since Jesus was your own age ? You do not know ? How old are you ? Subtract your age from the year on the calendar, and you will have the answer. For example — how old are you, George ? "

George : " Eight. "

Teacher : " All right ; now tell me how many years it is since Jesus was eight years old ? "

George : " 1945 years. "

Teacher : " Yes, of course 8 from 1953 is 1945. But let us suppose Jesus were on earth today, as a boy just eight years old and belonging to our very class. What would He do ? What would He be like ? Well, before trying to answer that, let us see if we can guess what He was like 1945 years ago, when He lived with Mary and Joseph at the little home in Nazareth. We can't be sure of how everything really was, but it is nice to think of how everything might have been.

" Maybe they had *neighbors* living on either side of them. If they did, don't you think that those neighbors would sometimes see what the Holy Family was doing ? If they saw Jesus out in the yard helping His Blessed Mother, what do you think they would say ? ' My, but isn't Jesus a wonderful Child ? How He must love His mother. See how He does everything He can to please her. If He thinks of anything His Mother might like, He runs and does it even before she tell Him to. There does not seem to be anything that He would not do for His Mother. '

" ' Yes ', the other neighbor might answer. ' Jesus is certainly a *wonderful Child*. You know, He makes me think of when His Mother was a little child. You see, she and I are about the same age, and I remember what she was like when she was a little girl. Jesus is just as she was then — so good, so kind, so loving. Mary can surely be happy that she has a little child like Jesus. '

" ' Yes, ' another neighbor might agree, ' Mary can surely be happy that she has a little Child like Jesus, but did you ever think how happy Jesus can be that He has a *Mother like Mary* ? Did you ever see a mother who loved a child as much as Mary does Jesus ? Mary's whole life seems to be just for Him. No wonder Jesus is so good when He has so good a Mother. '

" And so the neighbors might go on talking about Jesus and Mary, and never get tired of saying : ' My, but that Mother has a wonderful Child ! My, but that Child has a wonderful Mother ! '

"But where is that wonderful Mother, and where is that wonderful Child today ? *They are both in heaven.* You remember when Jesus was about thirty-three years old He went back to heaven. His poor Mother had to live on earth without Him, but she kept on loving him more and more. She loved Him so much, that at last it seemed she could not live without Him and she died. They put her in a tomb, but Jesus could not bear to leave her there. So He sent His angels to get her. When the angels brought His Mother to heaven, Jesus made her their Queen.

"All this happened more than nineteen hundred years ago. I wonder what the Blessed Mother is doing in heaven now. Do you think *she ever looks down on earth and sees all the children living today* ? I think she does, but I wonder what she thinks of them. Does she ever see a little boy or a little girl who makes her extra happy ? Does she ever tell the angels to look and see a child that she sees ? Does she ever say to the saints : ' Do you want to see what Jesus was like when He was a little Boy at Nazareth ? Look at that little boy there on earth. He is trying to do just what Jesus did when He was his own age. He calls me ' Mother '. He loves me with all his heart. He does everything he can to please me. He prays well ; he works well ; he plays well. Indeed, he tries to be my child just as Jesus was. '

"And then, you know, I should not be surprised if the angels and saints would say to the Blessed Virgin, ' Yes, that little child must be something like Jesus was. He loves you as his Mother. But please tell us, dear Mother, do you not love that little child just as you did Jesus ? '

"I do", the Blessed Virgin might answer. ' You see, that little boy has given himself to me. He tries to please me just as Jesus did, and so I take care of him just as I did of Jesus. '

"Now, who do you think could be such a child that the Blessed Virgin would love and take care of him, just as she did Jesus ? Does anyone know ? "

John : " St. Aloysius ? "

Teacher : " He could be. They tell us that St. Aloysius was a very good boy. He loved the Blessed Virgin very much. It made him happy to be able to say, ' The Mother of Jesus is my Mother, too. '

"But, you know, I think such a child could be a child living today. He could be a child who says a certain prayer right from his heart and means every word he says. Here is the little prayer :

" ' Holy Mary, I give myself entirely to you.

I want to belong to you just as Jesus does.

Remember you are His Mother.

Please be my Mother, too.

I promise to try to be like Jesus. For love of you,

I shall try to pray well, to work well, and to play well.

Dearest Mother, watch over me as your child.

Keep me from all sin, and bring me safely to heaven.

Amen. '

Do you know what that prayer is ? "

Helen : " It is the prayer that we say as Junior Sodalists. "

Teacher : That is right. If you really mean and do what you say in that little prayer, you are like Jesus when he was your own age. You try to please the Blessed Virgin as Jesus did, and so she takes care of you just as she did of Jesus. And like St. Aloysius you can also say, " The Mother of Jesus is my Mother, too. "

4. *The Act of Consecration.*

The Sodalist's Prayer, just mentioned, is a simplified form of a Sodalist's Act of Consecration. To understand the meaning of a Sodalist's Act of Consecration, it is necessary to remember that it is, in the words of Pope Pius XII ' an entire gift of oneself. ' Hence in explaining the act of consecration to children it is well to concentrate on the fact that it is a gift. In doing so many moderators of Junior Sodalities proceed as follows :

Moderator : " See, here is a nickel that belongs to me. If it belongs to me, who has the right to say what is to be done with it ? "

Leo : " You have. "

Moderator : " Of course, the one who owns a thing is the one who has the right to say what is to be done with it. But suppose I give that nickel away, to whom will it belong ? "

Mary : " To the one you give it to. "

Moderator : " All right, then I ' ll give it to John. Here it is, John. Take it. I really mean it. I am giving it to you. To whom does the nickel now belong ? "

Mary : " To John. "

Moderator : " And who now has the right to say what to do with that nickel ? "

Helen : " John. "

Moderator : " But suppose later on I take it away from John ? "

Helen : " That wouldn't be right. "

Moderator : " It certainly would not be right. In fact it would be stealing. So, you see, when we give something away, the one to whom we give it has the right to say what to do with it.

" Now let us see if that has anything to do with a Sodalist's act of consecration. What are the first words of *A Sodalist's Prayer* ? "

Robert : " Holy Mary, I give myself entirely to you. "

Moderator : " And if you say them as an act of consecration and really mean them, what do you do ? "

Robert : " I give myself to the Blessed Virgin. "

Moderator : " And to whom do you then belong ? "

Robert : " To the Blessed Virgin. "

Moderator : " Of course, and after that who has the right to say what you should do ? "

Loretta: "The Blessed Virgin."

Moderator: "Long, long ago, God the Father gave Jesus to the Blessed Virgin, and Jesus was very happy to belong to her. In our act of consecration do we say that we want to belong to the Blessed Virgin?"

Henry: "Yes, in the very next words: 'I want to belong to you just as Jesus does.'"

Moderator: "After saying that, is a Sodalist free to do as he pleases, or must he do what the Blessed Virgin wants him to do?"

Henry: "He must do what the Blessed Virgin wants him to do."

Moderator: "Yes, and that is something we should always remember. A Sodalist belongs to the Blessed Virgin and he must do what she wants him to do. Take for example... and ..."

To give yourself to the Blessed Virgin and to seek to please her in all things is indeed to have a true devotion to the Blessed Virgin. And that is what the Junior Sodality teaches.¹

¹ In the United States there are now more than 4,000 affiliated Sodalities for boys and girls in elementary schools. For their use the Central Office provides many helps. Among them are:

- a) *Sodality Handbook for Elementary Schools*.
 - b) *The Junior Sodalist* — a monthly magazine for boys and girls devoted exclusively to the needs and interests of Junior Sodalities.
 - c) *The Children's Moderator* — a bimonthly service for the directors and moderators of Junior Sodalities.
 - d) *A Sodalist's Reminder* — a little illustrated folder for the Junior Sodalist, containing a summary of a Sodalist's way of life and the principal Rules.
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How Cultivate Devotion to Our Lady in the Young

Bibliographical Study ¹

by Pierre RANWEZ, S. J.

International Centre for Studies in Religious Education, Brussels ²

We will begin by analysing contemporary devotion to Our Lady ; we will then attempt to define the conditions which a healthy initiation to Marian devotion ought to fulfil, finally we will examine what we have in the way of instruments for the purpose.

I. CONTEMPORARY DEVOTION TO MARY

Two levels are to be found in the devotion of Catholics to Mary. A superficial one where irresponsible enthusiasm encounters distrust ; a deeper level where love and confidence in Mary gush forth as from a spring.

1. Superficial Aspects of Devotion to Mary.

The observer is disquieted at first by the array of disputable manifestations. When he reads the books written about Our Lady or witnesses certain popular manifestations and sees the trend of some of the instructions about her given to youth, he very quickly becomes aware of exaggerations, distortions, fantasy, disproportion, and sometimes a kind of puerile aggressiveness.

Exaggerations. — Encouraged by St. Bernard's words ' de Maria numquam satis, ' Catholics forget that she is not glorified by a disorderly abundance. Sometimes, sentiment outruns thought ;

¹ The bibliographical sketch has been composed according to the books which publishers have been kind enough to send to the editors.

² Address : 27 rue de Spa, Brussels, BELGIUM (Editor's note).

solid and detailed instruction is replaced by empty rhetoric. One proceeds by means of an accumulation of hyperboles and superlatives which give the impression of emptiness and emphasis. What light can a phrase like the following shed ? If we compare (Mary's glory) "to that of an angel, to that of a man and even to that of all the angels and all men together, we should have a kind of infinity between the two terms of comparison, theology assures us" (*La Vierge immaculée et l'adolescent chrétien*, Rodez, l'Étoile de la jeunesse, p. 123).

This tendency has already been denounced by St. Thérèse of the Child Jesus, who wrote :

"It is well known that the Blessed Virgin is Queen of heaven and earth, but she is *more mother than queen*; and one should not make people believe (as I have often heard it said) that because of her prerogatives she eclipses the glory of all the saints, as the sun in its rising causes the stars to disappear. My God, what a strange thing ! a mother who makes her children's glory disappear ! I myself believe the contrary, I believe that she greatly enhances the glory of the elect. It is a good thing to talk of her prerogatives, but one must not stop there. One must make her *loved*. If, on hearing a sermon on the Blessed Virgin one is forced from beginning to end to exclaim inwardly and say : " Ah !... Ah !...," one gets tired and that does not lead to love and imitation. Who knows, indeed, but that someone might not go so far as to feel alienated from a creature so much superior ". (Sainte Thérèse, *Novissima verba*, Lisieux, Office central de Sainte Thérèse ; quoted by Fr. REGAMEY, *Les plus beaux textes sur la Vierge Marie*, Paris, La Colombe, pp. 334-335).

Distortions. — We find these in doctrinal treatments of the Blessed Virgin : Mary, we read in a handbook for youth,¹ is "to a certain extent the complement of the Blessed Trinity."

We find them in certain popular manifestations of devotion. Here, for instance, is the account of a procession in which the statue which is being venerated is personified to such an extent that it seems to be identified with Our Lady herself. Amongst numerous similar passages we will content ourselves with a few lines in which the author is describing the incident of a shower suddenly falling during the procession :

"When at last the Madonna arrives, the water is streaming down every face. No one thinks of complaining... Besides, it is enough to look at the courageous Virgin-pilgrim, as wet as her children. The gentle face... is all dripping with water on her entry into the church. These drops of suffering will be left long upon her cheeks, seeming to her people to be the most moving of her adornments." ²

¹ *La Vierge immaculée et l'adolescent chrétien*, p. 27.

² JEAN D'ORLÉANS, *Notre-Dame du Cap, messagère de Dieu*, Montréal, Fides, p. 45.

Fantasy. — Instances of this are innumerable in lives of Mary. Let us be content to quote again from St. Thérèse, who does justice to them :

“ One should not say things of her which are unlikely or which one knows nothing about ; for instance, that, very small, three years old, she went to the Temple to offer herself to God with sentiments of burning love and an extraordinary fervour, when she perhaps went simply out of obedience to her parents... For a sermon on the Blessed Virgin to bear fruit, her life must be shown as it *really* was according to the gospel and not what we *suppose* it to have been, and one can well imagine that her real life at Nazareth and later was quite an ordinary one. ”

Disproportions. — Devotion to the Blessed Virgin cannot be understood unless it is replaced in the full context of Christian facts and life. Now, one often finds this devotion presented alone as though it were an element juxtaposed to the other elements of the Christian life.

Puerile Agressiveness. — Values of the highest kind give occasion for these distortions : patriotism is corrupted into chauvinism, love of family into a class spirit. Devotion to the Blessed Virgin sometimes evokes a sensitiveness which betrays more amour propre than honour of her.

In the book quoted above on the pilgrimage of Notre-Dame du Cap, the author complacently tells the anecdote of the tram conductor, Italian by birth and a fervent Catholic, who was not afraid one evening when he was walking in a crowded street of Verdun (Canada) to impose silence on three anglo-protestants who were making fun of this “ religious enthusiasm of Catholics. ” Our man,” the author continues, “ invited them politely to keep quiet. When the jokes continued, the Italian boiled over. “ Sirs, ” he said, “ Since you wont listen to my words, I will make you understand with my fists. But we can’t fight in this street ; follow me down this alley ! ” (p. 113). Perhaps the fellow was an old parishioner of Dom Camillo’s !

If one criticizes objectively the testimony of visionaries, one runs the risk of being looked upon as a freethinker, as sacrilegious, or at least to have one’s good faith suspected. ¹

These various inordinate manifestations of devotion to Mary lead many to react distrustfully. In particular youth, today, whose longing for sincerity is sometimes brutal, cannot tolerate untruth

¹ See the article by É. DHANIS, S. J. in *Nouvelle Revue Théologique*, June 1952, in which the author justifies himself after having been the subject of attacks of this nature in a foreign review.

and falsity in religious behaviour. The insipid sentiment of a certain kind of literature, iconography and Marian devotion repels them and runs the risk of turning them away from the true devotion to Our Lady.

2. The Deep Love of Catholics for Mary.

The foregoing remarks deal with superficial distortions. In effect, hearts are being drawn to Mary with enthusiasm. Such a movement, so universal, durable and profound can only be inspired by the Holy Spirit. One may also suggest a reason for it : Mary is at the heart of the Christian mystery, being at the source of the Incarnation. Now, the deepening of devotion to Christ thanks to the eucharistic revival of the last fifty years and the devotion to the Holy Spirit and the Church, thanks to the enterprise of Catholic Action in the last twenty years, has led naturally to a progress in the knowledge and love of Mary who gave Jesus to us by the operation of the Holy Spirit and who continues to watch over the Church.

II. HOW TO ENCOURAGE A TRUE DEVOTION TO MARY IN YOUNG PEOPLE

Two things are required in order to give a correct instruction : to replace Marian devotion in the whole context of revealed doctrine and to bring out the essential themes.

1. To Replace Devotion to Mary in the Whole Context of Revealed Truth.

Mary, the Mother of Christ because she is the handmaid of the Lord, is linked with the redemptive scheme ; she works for it. Her irreplaceable and discreet presence can only be properly understood in proportion as one sees the unity and complexity of the whole plan of salvation. It would seem, therefore, that the teaching on Our Lady ought to be knit as closely as possible to the whole subject.

From this point of view, those manuals are to be esteemed which show the Marian aspect in their successive sections.

2. *To Bring Out the Essential Themes of Marian Devotion.*

Mary's titles are linked with one another.

She first of all appears as the *handmaid of the Lord*, that is to say one who subordinates her life to the work of God and particularly to that of salvation.

Handmaid of the Lord, her function is to be the *mother of Christ*. Given the personality and function of Christ, this maternity places her in a situation which is unique in history.

In effect, it is the mother who brings the child the whole heritage which former generations have stored up for him. She gathers all that the past has constructed. The long preparation of the Old Testament issues in Mary. She sums up the patriarchs, prophets and the whole people of Israel. In a way she is the realization of the *people of the Old Testament* in its flowering and most resplendent triumph.

By her, however, and in her, a new era is begun. Because she accepts Christ, she is associated with Him ; first among men to know Him, she takes her part in the work of redemption (core-demptrix) and shares with all men what she carries out with Jesus (mediatrix). These two functions are to a certain degree common to all Christians, but Mary's privilege is to realize them with an unequalled perfection to be the origin and model of all Christian mediatory vocations.

However, since Mary is the mother of Christ, she is also the *mother of all those who go to make up the whole Christ*. For Jesus is in Christians. All are therefore called to be maternally formed by Mary.

First among the redeemed, Mary receives the plenitude of the privileges of redemption : *from the first instant the complacent gaze of the Lord is on her* (Immaculate Conception), she is providentially preserved from all sin and is transfigured by so perfect an interior renewal that her entire being becomes incorruptible (Assumption).

III. WHAT ARE OUR INSTRUMENTS ?

We do not want to give a list of scientific works about Mary. We would like merely to select from a very abundant literature (some 100,000 volumes it appears), a few books which will help

teachers to draw up their commentaries, and then to survey some which can be used directly in the teaching or training of children.

1. *Works for Use in the
Training of Teachers.*

We would hope to find in the bookcase of every teacher at least one book of doctrine on Mary, one life of the Blessed Virgin, and if possible, a collection of passages concerning her and a work of meditation or of piety.

Before dealing with these various categories, we ought to mention a book in course of preparation. Fr. H. du Manoir, S. J., has already published the first two volumes of *Maria, Études sur la sainte Vierge*.¹ Every college or institute library ought to possess this magnificent encyclopaedia. It is a summa of facts, historical, theological and spiritual, concerning the Blessed Virgin, including everything connected with her cult in art, literature or institutions. The first volume deals with her in Holy Scripture and patristic literature, liturgy, dogma and theology, spirituality and the apostolate. In the second, writings and the arts are studied with reference to Mary as well as the history of her cult and Marian spirituality. Each subject is divided into chapters, often rather short, by different specialists, some famous ones. They deal competently with the matters entrusted to them.

Let us now go on to the rapid examination of some particularly useful books.

a) *Books on Doctrine*. — The New Testament sources of the knowledge and cult of Mary² are studied in an expertly exegetical method by Mgr. J.-J. Wéber in a short book called *La Vierge Marie dans le Nouveau Testament*.³ The apostle St. John's Marian theology as outlined in the gospels and Apocalypse is scientifically demonstrated by Fr. F.-M. Braun in *La mère des fidèles. Essai de théologie johannique*.⁴ This fine work will appeal particularly to specialists.

Several authors offer us the fruit of their reflections on Marian

¹ Paris, Beauchesne, 1952, 919 and 1012 pp.

² In *Maria* are to be found the following: a remarkable article on the *Sainte Vierge dans l'Ancien Testament* by the abbé A. ROBERT, pp. 21-39, *La sainte Vierge dans le Nouveau Testament* by Canon Hilion, pp. 41-68 and *Marie à travers la tradition patristique* by Canon JOUASSARD, pp. 69-157.

³ Paris, Colmar, Alsatia, 1951, 132 pp.

⁴ Tournai, Paris, Casterman, 1953, 203 pp.

doctrine taken as a whole.¹ First of all, we have the work of a Catholic philosopher who is at the same time a contemplative, Jean Guittou. In his book, *La Vierge Marie*,² he reconsiders the problem of the unique privileges of Our Lady and delves into the mystery. A theologian, Fr. Congar, presents a harmonious and detailed survey of the cult of the Virgin in *Christ, Marie et l'Église*.³ An *Introduction à l'Étude de la théologie mariale*⁴ comes from Fr. H. Rondet, S. J. From Fr. Neubert, the mariologist who is so well known and admired, comes *Marie dans le dogme*.⁵ Two years ago 7 out of the *Homélies sur la Vierge*⁶ by Dom Paul Delatte (given from 1890 to 1921) have been published. The author shows how Mary, mother of all living, is she who consented to the coming of God among men. In a book which is the spiritual directory of a religious congregation, *Marie, servante du Christ Jésus et de l'Église*,⁷ Abbé Lepin presents a remarkable spiritual and doctrinal synthesis: Mary is proclaimed mother of the Church because she has first been the handmaid of Jesus' work with regard to it. Mary gave a perfect adherence to the work of Christ in the name of mankind, as its representative.

A short book by Fr. L. Bouyer, *Le culte de la mère de Dieu dans l'Église catholique*⁸ gives Marian perspectives in their Catholic context: "Mary presents at the beginning of the Church, as it were condensed into one person, the same perfection which will at the end be spread abroad in the multitude of believers gathered together in the One." Finally we must mention the *Carnets de spiritualité mariale* published under the editorship of Fr. Lelotte, S. J.⁹ These

¹ See in this connection *Essai de synthèse mariale* by M.-J. NICOLAS, O. P., in *Maria*, vol. I, pp. 707-741.

² Paris, Aubier, 1949, 224 pp.

³ Paris, Desclée De Brouwer, 1952, 196 pp.

⁴ Paris, Lethielleux, 1950, 106 pp.

⁵ Paris, Spes.

⁶ Paris, Plon, 1951, Coll. "Les Iles d'or", 140 pp.

⁷ Lyons, Foyer des Auxiliaires des campagnes, 7, rue du Fort-Saint-Irénée, 1949, 75 pp.

⁸ Éditions de Chêvetogne, 1950, 106 pp.

⁹ Brussels, Foyer-Notre-Dame, 24, Bvd Saint-Michel; Paris, Unions mariales, 35, rue de Sèvres, 16 or 24 pages per brochure. These are the titles: 1. L. BEIRNAERT, *Dévotion à Marie et dévotion au Christ*. — 2. P. DONCEUR, *La sainte Vierge Marie dans notre vie d'hommes*. — 3. J. DE PONTCHARRA, *Corps mystique et dévotion mariale*. — 4. F. CHARMOT, *Les congrégations mariales*. — 5. J. DE FINANCE, *La consécration à la sainte Vierge*. — 6. E. MERSCH, *Sainte Marie, mère de Dieu*. — E. COURT, *Perfection de laïques et spiritualité mariale*. — 7. F. LELOTTE, *Le rôle de la Vierge dans notre catholicisme*.

are short pamphlets written by excellent authors, often reprints of articles already issued, setting out important aspects of Marian doctrine or spirituality.

If, after having surveyed the whole of Marian theology, we wish to improve our knowledge as to a particular privilege of the Virgin, there is no lack of monographs.¹ Here, first, is a book composed in collaboration which actually includes the whole of Marian doctrine although only directly concerned with her sanctity: *La sainteté de la Mère de Dieu*.² A specialist article on *Le mystère de la corédemption mariale*³ comes to us from Fr. Dillenschneider. Mary, personifying the Church in the work of redemption, "has pronounced a fiat of communion in the saving action of her Son." On the same subject, abbé René Laurentin has written a historical and doctrinal article very much to the point: *Le titre de corédemptrice*.⁴ The dogma of the Assumption is very naturally still attracting the attention of the faithful. Fr. Neubert studies the way in which this dogma came to maturity. In the book called *De la découverte progressive des grandeurs de Marie: application au dogme de l'Assomption*,⁵ he shows how dogmatic progress does not take place according to reasoning so much as by connaturality. The faithful meditate, under the impulse of the Holy Spirit, on a revealed truth and progressively come to realize its riches. A very solid, historical and dogmatic study is offered us by Fr. Duhr, S. J. on *La glorieuse Assomption de la Mère de Dieu*.⁶ After having recounted the necessary conditions for a dogma to be proposed for our belief, the author shows how these conditions are realized by the dogma in question. Finally, the report of the *VI^e Congrès marial national*⁷ in 1950 makes a particularly full and enlightening treatise on the Assumption on which faith and piety can both be nourished.

However, during the last few years theologians' attention has been more and more drawn to a particular aspect of Marian doctrine: that is, the relationship between Mary and the Church. Already several of the titles given above emphasize this orientation. But the publication of the reports of the Marian study days at Sept-Fons in 1951 adds an important contribution to the historical

¹ See the first volume of *Maria*.

² Paris, Téqui, 1951, Coll. "Présence du catholicisme", 118 pp.

³ Paris, Vrin, 1951, 170 pp.

⁴ Paris, Nouvelles Éditions Latines, 1951, 65 pp.

⁵ Paris, Spes, 1951, 206 pp.

⁶ Paris, Bonne Presse, 1948, 2nd ed., 140 pp.

⁷ Rennes, Imprimerie bretonne, 1951, 326 pp.

and doctrinal examination of this question. These reports are grouped together under the title of *Marie et l'Église*.¹ They are due to Frs. Nicolas and Holstein, the abbé Muller, Dom Frénaud and Fr. Barré and are supplemented with a bibliography composed by abbé Laurentin.

To this last author we owe an historical and doctrinal study of incomparable scientific value on a kindred subject : *Marie, l'Église et le sacerdoce*.²

On the relations between apostolate and Marian devotion, besides the articles in the first volume of *Maria*, the work of Mgr. Suenens *Théologie de l'Apostolat*³ will be illuminating. The author starts from the profound premise that Christianity is the alliance of two loves in Jesus Christ : the Holy Spirit who is the love of God bending down to us and Our Lady who is human love, purest of all created beings, rising up to God. " And today Jesus still continues to be born invisibly in souls de Spiritu Sancto, ex Maria Virgine. " Fr. Neubert offers to priests *Marie et notre sacerdoce*.⁴ Short chapters based on solid doctrine may form subjects for meditation. There are three principal parts : the importance of a life of intimacy with Mary for the priest ; Mary forms Christ the Priest in us ; With Mary in the exercise of our sacerdotal mission.

b) *Lives of the Blessed Virgin*. — Among the numerous lives of the Virgin, we choose two. First of all that of Willam, *La vie de Marie, mère de Jésus*.⁵ The author bases his story on the gospels, Christian thought and especially on the customs and geography of Palestine. Our second choice would be *La vie de Marie, Mère de Dieu* by Maurice Vloberg.⁶ This is real masterpiece. Without any display of erudition, one can tell that the author has drawn from all sources and used his material with a sure touch. The exposition is full of the most delicate and deep Christian sense. The style is not only clear and limpid, but picturesque in its sobriety and expressive of all the most noble emotions. The illustrations are excellent.

¹ Paris, Lethielleux, 1952, VIII, 152 pp.

² Paris, Nouvelles Éditions Latines, 1953, 690 pp.

³ Paris, Desclée De Brouwer, 1951, 245 pp. To study the rôle of the Virgin in the rapprochement between protestants and catholics, one may consult *Dialogue sur la Vierge*, Lyons, Vitte, 1950, 153 pp.

⁴ Paris, Spes, 1953, 287 pp.

⁵ Mulhouse, Salvator ; Tournai-Paris, Casterman, 1938, 440 pp., illus.

⁶ Paris, Bloud et Gay, 1949, 320 pp., 320 illus. in helio.

c) *Anthologies*. — *Les plus beaux textes sur la Vierge Marie* by Fr. Régamey¹ contains the most important passages from all periods and will be of great use to teachers. We have also received : B. Guegon and H. Jonquières, *Le livre de la Vierge*² (pictures by the masters and poetry in the sequence of her life) ; R. Zeller, *Florilège de Notre-Dame* ;³ P. Lelotte, *Témoignages contemporains sur la sainte Vierge* ;⁴ Sœur Paul-Émile, *Le renouveau marial dans la Littérature française* ;⁵ *Rosa mystica* ; *Les poètes de la Vierge du XV^e au XX^e siècle* ;⁶ *Louange de Notre-Dame* ; *Anthologie de poèmes modernes en l'honneur de la Sainte Vierge*.⁷

In *Maria*, new perspectives will be opened on to the literature and art of different countries and the diverse liturgies.⁸

d) *Books of Devotion*. — Here we have an endless choice. The best and the most commonplace rub shoulders. Although our bibliography is not concerned with magazines, we will mention the monthly edited by Fr. Lelotte, *Foyer-Notre-Dame*.⁹ It is meant chiefly for the young, but grownups will find in it nourishment for their interior life and a consoling strength. Among recent works, we will mention *Notre-Dame de toute l'année* by Joseph and Charles Ledit.¹⁰ In it are 30 meditations broadcast over Radio-Montréal on the mysteries of the rosary ; the whole life of the Blessed Virgin is evoked for the pious reader. We will also mention an older book newly reissued : the *Méditations sur la Vierge* of Fr. A. Vermeersch, S. J.¹¹ In these two volumes the first part deals with Mary's feasts, the second with her earthly history, the third with her theology. Among older books, we remember the fine one by Malègue, *De l'Annonciation à la Nativité*¹² and by Fr. Neubert, *Mon idéal, Jésus, fils de Marie*.¹³ The author defines in it the most perfect form of

¹ Paris, La Colombe, 1946, 405 pp. illus.

² Paris, Arts et Métiers graphiques, 1943, 176 pp. (88 reproductions of the Masters, 78 poems of the XII to XX centuries). Very well produced.

³ Paris, Flammarion, 1938, Coll. " Directives ", 47 pp.

⁴ Brussels, Foyer-Notre-Dame, 16 pp.

⁵ Paris, Spes, 1939, 256 pp.

⁶ Braine-le-Comte, Zech et fils, 203 pp.

⁷ Paris, Bloud et Gay, 1930, 238 pp.

⁸ See for instance, *Marie dans la Littérature anglaise*, by Fr. C. MARTINDALE.

⁹ Brussels, 24 boulevard Saint-Michel.

¹⁰ Paris, Lethielleux, Montréal, Éd. Bellarmin, 1952, 154 pp.

¹¹ Bruges, Beyaert, 1953, 2 vol., 296 and 360 pp.

¹² Paris, Flammarion, 1935, 175 pp., ill. (Meditation by a profound and Christian soul on the mystery of the Virgin).

¹³ Le Puy, Mappus, 1946, 168 pp.

devotion to Mary as being the participation in Jesus' filial piety to His mother.

2. Works Meant for Direct Use in the Religious Instruction of Children and Adolescents.

It remains for us to report on the instruments which will serve either for the catechist or teacher preparing his lessons, or for the pupil to study or dip into. We will divide them into two categories : handbooks for instruction (masters' or pupils' books) and complementary works.

a) *Manuals* (masters' or pupils'). — We have recalled above that it is opportune to insert teaching on Mary into the general religious instruction. That is why there are not many manuals destined for Marian teaching in particular. Initiation into the knowledge and love of Our Lady should form part of the whole religious training.¹

¹ The Sisters of Vorselaar describe very well what such an instruction can be : " If the teaching of religion is theocentric, christocentric, ecclesiocentric, it must necessarily be Marian. Beside the Father, his best-loved daughter ; beside the Son, His divine Mother ; beside the Holy Spirit, His chosen spouse ; beside the Redeemer, the coremptrix ; beside the Mediator, the mediatrix. — If the religious course is designed to show forth the work of the Blessed Trinity, it must accord a special place to her who, from all eternity, has been the object of the good graces of the Trinity and who will remain so for all eternity. — If the religious course ought to enlighten us as to the direction of our life, the central place must be reserved to her who was made use of by the Blessed Trinity to accomplish the work of redemption, Mary, the Mother of God. — Religious teaching will be Marian *through a solid dogmatic instruction*. The knowledge of the truths of faith form the base of a tender Marian devotion. The instruction which deals with the greatness of God invite us to raise admiring and loving eyes to her who is His Mother. Instruction which deals with fallen and redeemed man causes us to understand the full meaning of the consequences of Mary's ' Fiat. ' A religious teaching which is truly a training puts forward what Mary is, even though her name is not pronounced... *by clear teaching on the subject of Mary* : the pupils should know that she is the Mother of God, Immaculate Virgin, Mother of the Redeemer, Mediatrix of all graces... *by the specifically Marian side of the different series of lessons in the course* : in the lessons on God and the divine life : Mary is the Mother of God... by the Blessed Trinity : Mary is its wonder... on our first parents : " I will put enmity between " ... on the Redemption : Mary is the coremptrix... on grace and the sacraments : Mary is the Mediatrix of grace... on the commandments : Mary comes to our help in the battle... on the Last Things : Mary is the gate of heaven... *By a Marian teaching of sacred history... By a Marian teaching of the liturgy... By the invocation of Mary during the lesson.* " (In *Méthode d'enseignement religieux. Le catéchisme au service de la méthode*

The need for a concise, discreet and expressive presentation of the multiple dogmatic connections between the Marian privileges and the whole scheme of redemption seems to us to be very marked in secondary education. For a detailed bibliography we cannot do other than refer the reader to our bibliographies concerning religious handbooks as such.

We may, however, quote a work designed to help teachers and enable them to give short instructions on the Virgin. There is a kind of anecdotal presentation of the privileges and doctrine: *Pour aimer et faire aimer Marie*.¹ The 'devotional' element is predominant.

b) *Supplementary Works*. — On the subject of Marian doctrine, the life of the Virgin and devotion to her, numerous works can be given to the young in addition to their school manuals. We will mention some and note the appropriate age of the pupil. For adolescents, several of the books mentioned for the use of catechists can be given them. This is left to the tact and discretion of the teachers.

— *Doctrinal*. — For children of about 12, the abbé Bemelmans has written *La Sainte Vierge et les enfants*.² Mgr. Kerkhofs writes in the preface: "This little book offers the spiritual milk of a good and solid doctrine." However, in spite of the limpidity of the doctrine, it is a formidable task to "familiarize children with the great truths of Marian theology." Moreover, we fear that the

eucharistique, Louvain, Bibliotheca Alfonsiana, 1948, 148 pp., illus. — the above passages from pp. 25 tot 27).

This long quotation shows very well how Marian teaching can be incorporated into the whole of the religious instruction. Writing for the benefit of kindergarten teachers, the Sisters also remark: "Marian formation is not a subdivision of the total work of religious formation, (Mary) ... is its sweet inspiration" (In *L'Éducation religieuse des petits*).

Interesting from many points of view, these instructions require some corrections, we think.

Is it not, for instance, inopportune to speak of Mary, Mother of God in a lesson on God and the divine life? Mary is indeed Mother of Christ who is God and, in that sense, she is the mother of God. This name is only true in certain aspects, and it is not desirable to speak of Mary, Mother of God when it is a question of God apart from the Incarnation.

As for the application of the directives which we find in the handbooks issued by the Sisters of Vorselaar, we fear there is sometimes a certain lack of discretion. We greatly prefer a less diffuse presentation containing all the essential matter.

¹ Brussels, Namur, Procure des Frères, 1933, 303 pp.

² Brussels, Édition Universelle, Liège, Fédération diocésaine des Groupements d'enfants, 1941, 139 pp., illus.

illustrations are not much help to the readers. For children of twelve we would recommend the books in the series '*L'année en fête pour nos enfants*.' In it are *L'Annonciation* (G. VIANCE), *La Visitation* (J. DANNEMARIE), *La Chandeleur*, (G. DUHAMELET), *L'Assomption* (J. CHRISTOPHE), *Le Rosaire* (G. BERNOVILLE). These are fine volumes elegantly printed and very well illustrated. The text is often pleasing and substantial.¹

One can recommend to adolescents the booklet by Fr. Goossens, *Ta mère du ciel*.² Each of the chapters contains a dogmatic exposition, a meditation and the testimony of prose writers and poets.

— *Lives of the Virgin*. — The *Simple histoire de la Vierge Marie*³ by Fr. Bastin for children of from 7 to 10, is a pleasing story enhanced by coloured illustrations full of poetry. Children of from 8 to 9 will like *La merveilleuse histoire de la Sainte Vierge* by Elisabeth Wauters de Besterfeld.⁴ Even the fantastic details are pleasing, naïve and witness to a perfectly healthy supernaturalism. They will be enchanted by the illustrations by Jeanne Hebbelinck like illuminations in the colours of paradise. Agnes Richomme in *La belle vie de Notre-Dame*⁵ addresses children of 10 and 11. The Virgin appears intimately associated with Jesus. The author well shows how the rôle of mediation, begun of old, continues today. The sanely realistic illustrations are particularly well suited to young readers. The best *Lives of the Virgin* for the adolescents are those for catechists which we have reviewed above, particularly M. Vloberg's.

— *Devotional books*. — The books of Marian devotions for children are many, too many perhaps. First of all we would place (especially for adolescents) the publications of *Foyer-Notre-Dame*¹ and especially the little magazine which bears this name. Next, we will mention three little books composed for the different ages of childhood and designed to initiate the young readers into the practice of the Rosary: for very small children of 5, 6 and 7, there is a booklet prettily illustrated in colours, *Notre-Dame et ses petits* by Jeanne Froelich;² each mystery is the subject of a short commentary

¹ Paris, Desclée De Brouwer, 1932-1935, 100 to 130 pp.

² Tournai, Rome, Desclée et Cie, 1941, 121 pp.

³ Tournai-Paris, Casterman, 1947, 48 pp.

⁴ Paris, Desclée De Brouwer, 1940, 351 pp.

⁵ Paris, Éd. Fleurus, 1949, 192 pp., 4 illus. per page, 202 pp. An edition de luxe gives some of the illustrations in colours. At each page there is an illustration covering more than half the surface.

⁶ 24, boulevard Saint-Michel, Brussels.

⁷ Paris, Alsatia, 1946, 96 pp., illus.

which is very pleasing. For children of the same age, Fr. Lelong has written : *Je récite mon Rosaire*.¹ It is an initiation into the Rosary devotion written in a very sprightly language which will no doubt please the little ones. It would be best for mother to read and comment on these pages. Here is a booklet for adolescents of 13 to 15 : *Blanc, rouge et noir. Notre Rosaire*, by Agnès Richomme.² The doctrine is sound, the prose excellent and the adaptation very happy.

CONCLUSION

The training of children in the knowledge and love of the Blessed Virgin Mary cannot lean upon sentiment or uncontrolled likings. It will rest upon dogma ; Sacred History, the liturgy and the most solid traditions of the Church will be its chief sources of inspiration. It will be discreetly linked with the whole education and the atmosphere of family, church and school life.

Teachers will not forget that they should themselves have drunk from the best sources of Marian doctrine which they are called upon to transmit. They will choose for their own instruction and edification a few, but excellent, books. They will be equally careful when lending or giving reading matter about Mary to children and adolescents.

¹ Colmar-Paris, Alsatia, 96 pp., illus.

² Paris, Éd. Fleurus, 2nd ed., 1952, 123 pp.

Our Blessed Lady and Adolescents from Indifferent Milieux

by Albert LÉONARD, S. J.

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It is always a touching experience to meet with the good will of young people who, in the midst of indifferent if not hostile surroundings, want to remain faithful to God and ask themselves with anguish how they are to succeed in this difficult task. It is the typical case of adolescents whose religious knowledge is confined to the rudiments — dimmed by time — learned in the catechism classes preparatory for their Solemn Communion.² That they may remain faithful to a religious practice which is running the risk of falling into a ritualistic formalism, the prelude to a definite abandonment, a small number (the élite) of these young people (between 16 and 20) long for a religious instruction which, while satisfying the curiosity of their minds, will encourage them to fulfil their Sunday and Easter duties in a more conscientious and thorough manner.³

1. Two tendencies.

What is wanted is to strengthen a faith endangered by the influence of the milieu and the disproportion between profane studies and religious knowledge. It will not always be possible to give any methodical teaching. Although it is a good thing to determine at the beginning of each year the doctrinal point or points to be dealt with at the study circles (baptism and confirmation; the sacri-

¹ Address: 27, rue de Spa, Brussels, BELGIUM (Editor's note).

² The young people meant are pupils from the upper classes of a neutral school and undergraduates who are former pupils of the same school.

³ It is interesting to note that these boys realize — doubtless confusedly — that a purely doctrinal instruction would not save their faith, and liturgical and sacramental practice has taken on the greater importance in their eyes as being often the only link binding them to the Church.

fice of the Mass; the mystery of Jesus...), the syllabus must remain fluid. The liturgical seasons, the spiritual requirements of the group, the objections which they have heard or which have come to them, are all occasions for dropping a logical exposition and for making the meetings real and alive. Apologetics must have their place. This branch of theology is obviously pleasing to the argumentative spirit of adolescents and is of real use to them in their a-religious or pagan surroundings of every day. They must, however, be put on their guard against a double pitfall: exaggeration of the scope of an argument, a tendency to be content with useful and placating apologetics and to underestimate a deepening of religious experience.

If, in spite of many détours, the instruction progresses and sacramental life develops, if the gospels and the Acts of the Apostles (the latter being absolutely unknown) suddenly appear full of meaning to them, there still exists the danger of discouragement.

There may be two chief causes for this. All the older boys see quickly enough what are the exacting splendours of Christianity. Some have realized, when reading the gospel for instance, that if the faith requires their intellectual adherence, it is also the gift of one's whole being. And their youthful liberty rears at this: they object, sometimes with violence, to the promises made in their name at baptism or 'extorted' from them when so docile at the age of twelve. A soul-to-soul contact, the example of an uncompromising and joyful surrender will make them understand that a man can find his true liberty in the total gift of himself to God: the example of Our Lady will be of great weight. We will return to this. More than one will remain for many months on the threshold, hesitating before the great adventure.

Others have an almost morbid consciousness of their unworthiness. Causes of this are many: laziness in their duties of state and religious practice, awakening of the senses and humiliating falls, the attraction of a girl and irregularities of conduct, occasional, it is true, but sometimes seriously culpable. How, they say, can we reach the heights if we are so weak... For these, the first treatment will consist in showing them their qualities (a revelation which surprises them in an amusing manner), restoring confidence by building on the fundamental optimism of youth, explaining to them original sin and its consequences and making them appreciate fidelity, in spite of all, to Our Lord, thanks to the help of 'someone else, very powerful.'

These two tendencies, no doubt common to every adolescent, but which seem to be stronger in those who live amid indifferent surroundings are often to be found mingled in the same soul. For some the characteristics are very marked, for others, less so ; these differences are very often due to the temperament of each, sometimes to the bracing influence of a home in which true charity reigns and where a pious mother exercises a discreet authority. This is so true that this total donation of oneself to God, this fidelity leaning on ' someone else ' is the case with the majority of young Christians. True Marian devotion takes on all its meaning here and finds its psychological point of insertion into the spiritual life. Herself developing in her donation and her fidelity to the end, the Blessed Virgin is the one who sustains us and obtains strength and valour for us when the will falters.

2. *Propedeutic.*

But we must prepare the way before we can set up Our Lady as example and protector and make her loved.

Our young Christians are full of objections.

Denials, still persistent in our day, of the Blessed Virgin's virginity do not present any serious difficulty in the case which we are considering.¹

Sometimes childish reactions encumber the horizon for months at a time. First of all the youngest are inclined to think the Immaculate Conception as an injustice on God's part as making Mary's virtue unduly easy to practice. And another objection follows on from this ; wherein lies her merit if she was good as naturally as we breathe ? This last reflection should not surprise anyone who knows the boyish taste for an exploit the merit of which is measured by the difficulty surmounted. A smiling mother, a little Sister of the Poor beaming with contagious joy although performing hard tasks, give the best answer and change the reasoning to " virtue consists in doing easily (for love) difficult things ! "

As to the privilege of the Immaculate Conception, an examination of the " Fiat " gives a satisfactory explanation. By acquiescing in the divine demand when she was in the twilight, the Blessed Virgin undertook a tremendous task, the greatest that has ever been proposed to a human being. And since she accepted it, although unable to see clearly, our boys will willingly

¹ Some more subtle or more experienced minds are sometimes much exercised in their faith (already shaken ?) by the study of comparative religions and the cult of a virgin mother which occurs fairly frequently in them. These young Christians are not mature enough to venture alone into the undergrowth of religious syncretism, but their boldness dashes into labyrinths in which argument has little chance of saving them. An affectionate sympathy and prayer are again the catechist's best weapons.

admit that God, in this case, was right in showering upon her the gifts which should belong to the Mother of the Incarnate Word.

Others — and they are in the majority — have retained from their catechism lessons that holy Mary is our mother. And this rich theological expression seems to them to be ‘ quaint. ’ It is odd, too, how some intellectual laymen, excellent Christians who are already bordering upon old age, sometimes find the same difficulty. Devotion and piety are not buttressed on a doctrinal foundation. Too hurried instruction ? Lack of spiritual depth ? It is probable that this deficiency can be traced to one or the other cause.

The essential rôle of Mary in the Incarnation, the giving birth to this Son who is our life and the head of the mystical Body give the key to the expression that was void of meaning before ; but the life of grace must be a well understood doctrine.

Once having achieved this propedeutic, it is possible for the catechist to dilate upon the life of the Blessed Virgin. The art consists in making the boys understand the meaning of the smallest episodes, making them enter into the mystery of Mary ; a slow, progressive, ‘ from-the-heart ’ meditation in which they become impregnated with love and trust.

3. Example of Contemplation.

In conformity with religious tradition, on the 21st November we celebrate the Presentation of the Blessed Virgin in the temple. It is told how Mary, in her earliest youth, went to the sanctuary at Jerusalem to serve God there in the fervour of her immaculate soul. Our elder boys will easily understand that this service in the Father’s house must mean a complete oblation for Mary, without reserve, to the exclusion of all drawing back later on. The Church, in her liturgical office of the Presentation insists on this donation, for it is certain that in this most pure heart the decision to offer herself deliberately with an intense love germinated at an early age, as with all children when they give themselves with the fulness of an undivided heart and the energy of their whole being.

Our young Christians should be taught to contemplate these mysteries. To contemplate Mary who gives up her own will, repudiates all egoism under whatever form ; to admire the blossoming of her life at the very moment when she gives it up. Our boys should consider how the Blessed Virgin despoils herself without reservation in her gift and with what persevering activity she makes it more and more all-embracing. Also, when the angel comes to announce

the great news, a few words reveal the delicacy of her offering : she knows no man and she has given up the greatest glory that a Jewish woman could have : maternity and with it, if possible, the belonging to the lineage of the Messiah. She wishes that God alone should entirely possess her. But Gabriel explains. And the reply comes quickly : " Behold the handmaid of the Lord. " The Blessed Virgin knew how to serve.

Some lines of Fr. de Grandmaison throw light upon the idea of service : " There is service and service : good service, glorious, rewarded, shining, and the humble, painful, hard, servile, persevering service : that of the fine soldier and that of a slave. And what is needed is the spirit of the former and the abnegation of the latter. The work of the slave has to be done with the heart of the hero. "

This last point is most important, especially for the younger ones. They have to realize that they will attain the blossoming of their Christian personality in renunciation. It was the same for Our Lady. The Presentation, the ' Fiat ', the ' Do what He tells you ', there is the whole programme of her life. And the God who willed the oblation of the Virgin to be so perfect answered it in an ineffable manner since she became His Mother. We must make it clear that servitude and maternity are synonyms. Joyful servitude, but also mortifying. For, do not let us forget, " sacrifice — the correlative of the gift, as has been well said — is at the origin of all that is great. " And if Mary gave herself to Jesus, if she became His Mother, He led her to Calvary. If you consecrate yourselves to God, young people, if you offer yourselves to Christ, He will lead you also to a Golgotha.

This consideration is of capital importance. It would be an abuse of our boys' trust if we present them with an enervated, saccharine Christianity. And besides being dishonest we should have lost the occasion of explaining the scandal of the bitter sufferings of our time and applying balm to the disquiet which gnaws at more than one young heart.

There is no gift without fidelity and perseverance. Let us contemplate her again and consider her behaviour after the Ascension. More than thirty years of service has she given to her Jesus, the centre of her life. What a train of disturbance in her life ! But she has understood the mystery of Christ. She knew that He had plunged into humanity in order to raise it up as a whole. From the height of the cross Jesus had given other sons to her in the person of John. And she had accepted them because from henceforward they were, by the Redemption, ' In Christo Jesu, ' in

Jesus Christ, other Christs who should prolong Him on earth until the end of time. And Our Lady, in a great maternal gesture, adopted all these sons, beginning with Peter the renegade and the ten cowardly and fleeing disciples. If her son Jesus had come to save the lost sheep, she would be their mother in future.

So we see that the Blessed Virgin, in spite of the apparent contradictions of her life, led a perfectly consistent existence. The disappearance of Jesus did not create a chasm or divide her life on earth in two. She continued to serve her Son, quite naturally, in His Church. It was the logical result of the initial act which gave her to God. It was also the finest example of the most inventive delicate fidelity which could be.

This manner of contemplating the life of Our Lady allows youths to realize little by little how the total gift to God is the way to answer the great aspirations of their hearts. As for the fainthearted, they will find a stimulus to the service of Christ in the example of the Queen of heaven, faithful to her Son beyond death and always motherly to the sinner.

Before we end, we must note briefly some developments of this true Marian devotion.

The tutelary rôle of Mary with regard to the infant Church provides us with another lesson. She teaches us how, in all loyalty we can live out this oblation which should grow continually and save our souls. To give ourselves to God is to give ourselves to men : "What you do to the least of mine you do it unto Me."

Our daily life should respond to this ideal. Is it not the gift of oneself which makes the greatness and blessedness of marriage of which the older boys are so often thinking ? Does not the husband desire above all to give his wife the flower of maternity ? And does not she find her joy in her husband's fulness of paternity ? And here is this reciprocal gift bearing a fruit on which love, affection, devotion is concentrated. Devotion, that is to say, the leaving oneself and the temple of the god ' Me. ' To give oneself to God is in a society which is trying to raise itself up, to carry out in a perfect manner, with the cult of duty, all its professional tasks (not excluding school ones) adding to it that chivalrous spirit which goes beyond what is of necessity.

And one can leave the young to draw up their programme of life. The example of their heavenly Mother and her goodness will provide them with the necessary strength to carry out the inevitable sacrifices which will come their way.

Our Lady in the United States

by Daniel A. LORD, S. J.

*The Queen's Work, Saint Louis, U. S. A.*¹

Numerically, Catholics in the United States remain much in the minority. This is a fact that cannot be overlooked in discussing Our Lady in the United States. One of the attitudes of the Protestant Revolution was, of course, the outlawing of Mary. The Protestant denominations which developed in the United States from European ancestry continued that tradition of separating the Mother from the Son. Protestantism in the United States has been cold to Mary; the Episcopalians have not completely lost their memory of what Mary once meant to England; the Evangelical sects in general are apathetic.

Yet once more by way of contradiction, the advertisers of the nation placed the Madonna and Child on the billboards at Christmastime without arousing protest. One of the largest public utility companies in the country used the corner window of its downtown Detroit office building to center around a beautiful representation of the Madonna. General stores sell thousands of statues and pictures of Our Lady, usually copies of masterpieces, every year, and not all, surely, to Catholics. The visit of the statue of Fatima to the country provoked no notable protests. Father Peyton's 'Rosary Hour' is accepted as a matter of course and actually followed by many non-Catholics, while in Hollywood, Catholics, Protestants, and Jews combined in the filming of his Marian TV broadcasts. The Rosary is recited over the air daily in many of our larger cities, coming out from the big public radio stations. Though Jamaica is not the United States, still its overwhelmingly Protestant flavor gives some comparison: and I have just returned

¹ Born April 1888, entered the Society of Jesus 1909. Late national secretary of the Sodality of Our Lady, editor *The Queen's Work*; director of the Knights and Handmaids of the Blessed Sacrament. Known by his innumerable writings, pamphlets and books (many of them translated in several foreign languages) which have exercised a deep influence on the present generation. — Address: *The Queen's Work*, 3115 South, Grand Boulevard, St. Louis, 18, Mo., U. S. A. (Editor's note).

from producing 'Joy for Jamaica' under the sponsorship of Bishop Mc Eleney. The pageant was a glorification of Mary and was done by a joint cast of men and women of all faiths. The audiences were equally mixed, and the reaction, with slight Communist objections and sneers, universally favorable. The same thing could easily be done in almost any section of America today.

Turning from the 'opposition', we find that Mary is very much at the heart and center of American Catholic Devotion.

Some few years ago, I was invited by a European encyclopedia in the making to write an article on Mary in the United States. I myself, familiar as I am with Marian devotion, was amazed at what I found: the number of cathedrals dedicated to her; the number of Catholic colleges and schools that bear her name; the fact that every possible title or dignity of our Lady is commemorated in the name of scores of American parish churches in every major diocese. Right now, everywhere Our Lady of Fatima is the name for newly founded parishes.

This is, of course, something that is in ancient American tradition. Mary is written deep into American Catholic consciousness. The American hierarchy, in the days of debate over the Dogma of the Immaculate Conception, dedicated the land to Our Lady under that title. The oldest church in every center is likely to be St. Mary's. For generations almost every schoolchild in the land was considered almost automatically a Child of Mary. Boys in surprising number took Mary for their name in Confirmation — though this use of a woman's name for men is of course entirely foreign to American customs.

Notre Dame University is perhaps our best known Catholic school. And the Notre Dame football team has never hesitated before games with schools even from the bleakly Protestant South to recite their Hail Mary on the open field before the crowds waiting for the game to start. No one mocks; most admire.

Among the new American orders, Maryknoll stands out with international importance. But American congregations of both men and women have a tendency to dedicate themselves to and even name themselves for Our Lady. Distinctly American for instance are the Loretto Sisters — whose subtitle is 'At the Foot of the Cross.' At the time I gathered statistics (dull things but compelling in their impact) I was amazed to find how many orders at work in the United States gloried in the name of Mary.

Our young people are brought up in this Marian tradition.

Hundreds of thousands of them in every diocese in the country are members of the Sodality of Our Lady. This holds for both the boys and the girls. Later they move along to the adult Sodalities ; or they go into the very popular and highly effective Legion of Mary ; or as married women they join the parish Altar and Rosary Society, enormously popular everywhere.

The International Federation of Catholic Alumnae, women who graduated from Catholic colleges, some twenty years ago began the promotion of Mary's Day, and its celebration in conjunction with the nationally celebrated Mother's Day has become an established fact. I doubt if anywhere in the world, October and May are kept with more devotion. The Living Rosary, often presented before crowds of fifty to a hundred thousand, is now a pleasant public demonstration of love for Mary. ' The Rosary Drive ' in October brings millions to their knees ; Father Peyton's Family Rosary is now an accepted part of national life ; and the commonest request of American soldiers and sailors was for a rosary, a request answered by the distribution of millions of rosaries in the past few years.

All this can be presented rather as the outward sign of inward grace than as isolated facts.

Mary is simply part of American Catholicity, and the love of God's Mother is one of those things not much discussed but never questioned.

The Gallery of Living Catholic Authors is dedicated to Our Lady of Letters. The Marian Library of Dayton University is a center for all the world's books and writing concerning her. The Sodality's Summer School of Catholic Action is a concentrated course that teaches Marian devotion and apostolic practice to ten to fifteen thousand students during the course of every summer. Marian awards given by Catholic colleges are pleasantly recurrent. The National Federation of Catholic College Students as one of its standing departments has its Marian Committee, which gives full time effort to Devotion to Mary among college men and women.

American devotion is not inclined to be ostentatious. We dedicate the great Shrine on the grounds of Catholic University to the Immaculate Conception, but without much surprise or show. The Novenas to Our Sorrowful Mother and to Our Lady of Perpetual Help are nationwide and continued throughout the year in thousands of parishes everywhere. Catholics almost unanimously wear or carry the Miraculous Medal and the Rosary. In the last two decades,

the Scapular Militia has meant a great revival of interest in the Carmelite Scapular and Our Lady of Mount Carmel.

Yet Marian devotion goes deeper than any of these things.

An American Catholic is not likely to consider that he shows great devotion to the Mother unless he is also extremely faithful to her Divine Son. He does not say rosary and fail to assist at Sunday Mass. When he enters a church he goes to Christ in the tabernacle as well as to Mary in her shrine. He does not think he is practicing a real love for Mary unless he is also practicing a great loyalty to Christ and to the laws of Christ's Church.

And no manifestation of devotion to Mary is more significant than the attitude of Catholic men toward women.

Unfortunately for American reputations, our publicity of films and magazines has not been good. We have seemed often enough to be a race that uses the beauty of women for advertising purposes and to be in great admiration of the 'pin-up'. This is only one flamboyant side of American character. Deeper still is the Catholic high regard for purity and the American attitude which Europeans sometimes regard as something like prudery. In Catholic education it is insisted that the young men hold the same high standards of purity that are expected of women. The system of a double standard is regarded as traitorous to Mary, the Mother of Catholic males and females alike. A movement like the Cana Conference Discussions works under the patronage of Mary to prepare young people for successful marriages and to guide married couples through the difficulties of their wedded lives.

For all her apparent freedom, the American Catholic girl is taught to expect and demand respect for her womanhood, since she is a daughter of Mary. Young men in parish and school are inculcated with the high respect for virginity, marriage and children that springs from an appreciation of Mary, Virgin and Mother.

Inevitably individuals fail. The ideals however are not lowered. Great national enthusiasms for women very unlike Mary can sweep the country. Deep underneath is the Catholic tradition of Mary as pure maiden, noble wife, splendid mother, center of a sound and single family. This is held much more important and much more pleasing to Mary than perhaps a more effervescent devotion might be. At least it is part of the deep national character. We have been accused of over-adulation of mothers and over-idealizing of women. That may be. If so, it is part of the long Catholic American tradition that makes Mary less a remote patroness in the Heavens than the immediate model for Catholic conduct and life.

INTERNATIONAL SURVEY

I. FACTS

AFRICA

The African Missions.

Replies to the Enquiry on the Teaching of the Catechism in the Missions. — The following remarks apply to 75 answers which have come in: 42 from Belgian Africa, 24 from French Africa, 9 from British Africa, 1 from Portuguese Africa. A dozen, particularly welcome, have been received from bishops, vicars or prefects apostolic. They state that they apply to the whole of their territory.¹

How is the Teaching of the Catechism Carried Out? — 1) GROUPING THE CATECHUMENS. — In schools, the catechism is usually given *in class* and in a large number of cases, *several classes are grouped together*. It is preferable that the lesson should be given by some competent person (priest, religious, etc.) without, however, overburdening them with a number of courses.

For catechumens who do not attend school, the groups are more varied according to sex, age, tribe, language, married or single, resident at the station or not, etc. When going through the replies, one could not help wishing that, as far as possible, the manner in which the catechumens are grouped be improved. There are still too many cases of classes containing all ages and categories. Such groupings form a difficult audience whose attention is not easy to retain. It would be better — as often as circumstances permit — to *multiply small homogeneous classes* even at the cost of some further trouble and fatigue to the priest or missionary. The future of our Christian communities depends to a great extent on the thoroughness of the teaching given to their members of today and to-morrow. Such homogeneous groups allow of more suitable religious instruction and make it possible to employ certain pedagogical aids which it is difficult to make use of when the audience is numerous and mixed.

¹ See *Lumen Vitae*, VII (1952), pp. 313-317: *Enquiry on the Teaching of Christian Doctrine in the Mission Field*, by Léopold DENIS, S. J.

2. METHODS.¹ — Some of our correspondents hint that they “do not believe in methods,” that all depends on the ability and *savoir faire* of the teacher. One parish priest gives us clearly to understand that he will have nothing to do with methods, being in his own country, and of the same race as his flock, he knows what suits them.

Certainly, the personality of the master is more important than the method. But, given equal abilities, the one who has not disdained to inform himself as to methods and to profit by others’ experience whether verbally or in books will show himself to be the better teacher. It is obvious that the native priest is more able to adapt his instruction to those who are of the same race as himself, but it is not sufficient to be a compatriot in order to be a masterly catechist. In this case all the catechists of Belgium, England or France would of necessity be excellent in their own countries... which is far from being proven! Much knowledge, a thorough preparation and a fair amount of pedagogy goes to the giving of a good catechism class.

Most of our correspondents answer that they do not follow any *particular* method: several, however, state that they sometimes use one and sometimes another. Those chiefly mentioned are: Quinet, Boyer, Bernadette, Vorselaer.

Quinet's method. — Canon QUINET, honorary inspector of religious instruction in the diocese of Paris, Secretary for the National Committee of Catechism in France, recommends the “active method” which makes the greatest possible call upon the collaboration of the catechumen in order to keep him on the alert and force him to reflect. He has published a “*Carnet de préparation d'un catéchisme*” (3 vols, I, dogma; II, Grace and the sacraments; III, morals, Paris, Spes, 1,650 frs. for the complete work). The mural pictures have been carried out under his direction for illustrating the courses: *Elementary* (11 double pictures, 450 frs.). — *Middle course* in 3 parts: dogma (10 *two-sided* pictures, black on white), Grace and the sacraments (*idem*), morals (*idem*). Each of these three series costs 450 frs. Each side illustrates several subjects. The design is clear and easy to explain.

Boyer's method. — Canon BOYER, head of the French national catechetical centre, has published a series of books in which he explains and illustrates what he calls the “active educative method.” One of these, *Le catéchisme vivant* (Desclée de Brouwer, 1935) tells of the catechetical position in France and gives *important details* as to methods, pedagogical material, etc.). Others are *Catéchisme à l'usage des diocèses de France présenté aux maîtres et aux élèves*, in collaboration with Canon Quinet (Mame, 1930). *Méthodes actives? Non. Pédagogie active? Oui. Catéchisme vivant? Mieux encore* (Paris, Lethielleux. — pamphlet of 64 pages). *Le bon Jésus* (Paris, Lethielleux). A little life of Jesus in colours with a very simple explanation. The

¹ Those readers who wish to inform themselves in a complete manner of the catechetical methods now in use in France, Belgium and French Canada will find a detailed account and a critical survey in P. RANWEZ, *La pastorale de l'enfance*, Édition du Vitrail, 1950, 340 pp. (on sale at the I. C. S. R. E., 27, rue de Spa, Brussels, Belgium).

author can also supply copies without the text or, on demand, with the text in foreign languages.

Bernadette method. — This method, greatly appreciated by several of our correspondents, is particularly interesting because of the illustrations of religious teaching ("silhouette method"). The pictures (black on white) of *Jésus en Afrique* by Fr. Pouchet (Presses Missionnaires, 184, avenue de Verdun, Issy-les-Moulineaux, Seine, France) are borrowed from the Bernadette method (for the latter the address is Maison du Bon Livre, Thaon-les-Vosges, France).

Vorselaer method. — The 'Sœurs de Vorselaer' (Belgium) have published, first in Dutch then in French, a series of handbooks founded on the directions given by the Belgian hierarchy employing the *eucharistic method* of the abbé Poppe.

3. DIDACTIC MATERIAL. — a) *Catechetical or biblical pictures.*¹ — A good many of the missions use pictures in their teaching of the catechism (fifty answers in the affirmative against twenty negatives). However, a number of our correspondents state that this is *occasional* and not *frequent*. The chief collections mentioned are as follows :

Bonne Presse. Catéchisme en images, 70 pictures, 66 × 48 cm. Pleasant colouring and a very complete collection. Our correspondents note that the pictures are too detailed and not adapted to the African mentality.

Series 'Ecker' — *coloured pictures for teaching bible history and the catechism*, 60 pictures, 80 × 56 cm. This series, which ought rather to be called Schumacher, but which is named Ecker because it illustrates the celebrated handbooks of Fr. Ecker, is greatly appreciated by missionaries. Several say that it is "the best." Formerly Beyaert at Bruges stocked it, but unfortunately the blocks have been destroyed by enemy action and the publisher states that "it is not possible for us to name any early date by which they will be reissued."

Nelson (Parkside Works, Dalkeith Road, Edinburgh 9, Scotland) coloured plates on glazed paper, 76 × 51 cm. They consist of 120 plates for the Old Testament, 103 for the Life of Jesus and 45 for the early Church, a total of 266 pictures. The first 108 are most used by schools, forming a well assorted whole. The missionaries who use them seem to appreciate them. The first 108 pictures in the collection, 54 for the Old and 54 for the New, can be bought for *Belgium and the Congo* at the I. C. S. R. E. 27 rue de Spa, Brussels. The price of each series of 54 plates is 700 Belgian francs.

Collection Nell (Co-op Parish Activities Service, Effingham, Ill., U. S. A.): we have been told of this series by a missionary. It consists of 52 coloured engravings, 84 × 53 cm. The whole is divided into four series of thirteen

¹ See the review of the Series *Nelson*, *Nell*, *Heeg* and *Vilamala* in *Lumen Vitae*, vol. VII (1952), pp. 91-98.

sheets each. These thirteen are fastened to a batten by the top edge. The batten being hung up by its ends, the sheets can be turned over like the pages of a large album and the desired picture brought to the front. The sub-titles of each series are : 1. The Messianic Preparation. 2. Life of Christ. 3. Christ Found His Church. 4. The Parables (I. C. S. R. E. — 52 pictures, 1050 Belgian francs).

To the above series may be added the *Heeg Collection* (Loyola University Press, 3441, North Ashland Ave., Chicago 13, Ill., U. S. A.) of which we have been informed by two correspondents : 26 plates of the same size of which 17 also belong to the above series. It is designed for children preparing for their first communion (*ibid.*, 26 pictures, 475 Belgian francs).

A correspondent has told us of the series *Vilamala* (Valencia, 246 Barcelona) 55 coloured plates, large size : 70 × 103 cm. Very artistic. 25 pictures are now obtainable, being 13 of the New Testament and 12 of the Old. By reason of its excellent quality, the series is particularly well suited to the middle and secondary schools. (*ibid.*, 25 pictures, 750 Belgian francs).

b) *Films*. — Most of our correspondents (sixty) state that they do not make use of any kind of films. Some regret this but say that they cannot afford them or that their mission has not the necessary electrical equipment.

A dozen of our correspondents make use of films or state that they are employed in certain stations, especially in the central ones. We have been given few circumstantial details.

4. BIBLE HISTORY. — In many missions (almost half the replies received agree on this) the teaching of bible history forms an *integral* part of Christian Doctrine. With a great number, it is given *separately*. Several of our correspondents distinguish judiciously between schoolchildren and catechumens who do not attend school, the former receiving their instruction on bible history *separately*, the others *at the same time* as Christian Doctrine.

5. LITURGY AND THE CATECHISM. — A good fifth of our correspondents state that they use the liturgy in religious teaching. But a dozen among them add that they only employ it 'a little', 'too little', 'occasionally', 'rarely'... Fifteen replies are *entirely negative*. Some excuse themselves and allege the too great number of pupils, the multiplicity of lessons, the crushing burden of duties.

One can only regret that *all* missionaries do not employ the liturgy extensively in their religious teaching of catechumens and Christian children. But several have undoubtedly to overcome serious handicaps ; the means ought to be found to simplify their task by telling them of simple and suitable inventions which facilitate the use of the liturgy at least occasionally in their teaching.

6. THE THEATRE AND RELIGIOUS TEACHING. — *Forty* of our correspondents declare that neither they themselves nor any of the missions that they know act scenes representing episodes in the Old or New Testaments. Some politely say that it is a good idea and that they think they will make use

o . .

Twenty-six replies state that religious plays are used in some missions to illustrate the catechism teaching or sacred history. However, sixteen add qualifications: "not much opportunity", "once a year", "only in the schools," "only in the girls' school."

Some of the scenes mentioned as having been acted are: Abraham and Isaac, the Nativity, the Healing of the Man born blind, a tableau vivant of the Assumption, Tarcisius, the story of Joseph, etc.

7. CATECHISM AND PRAYERS. — Nearly *half* the replies which we have received state that they *never* use prayers at the catechism lesson which have any connection with it. A good many of the affirmative replies are full of reservations: some are rather beside the mark. Several state that it is done, but very *little*, and only by a few missionaries or teachers. Others say that the children are made to *pray a lot* — which is not an answer to the question, which was to know whether prayers were made use of *during the lesson* to emphasize it or to practice its teaching.

Here, it seems to us, is apparent a serious gap in modern catechism teaching. It is not *religious* enough. Custom and human respect hinder the teacher who would like to make his pupils pray during or immediately after the lesson so as to make the catechism penetrate into their souls. What, for instance, more natural than a "Gloria Patri" recited with fervour to round off a lesson on the Blessed Trinity!

8. CATECHISM AND SONGS. — Again *half* our correspondents state that in the missions that they know, songs are *never* used to emphasize the catechism lesson. As with the question of prayers, a good number of the affirmative replies contain considerable reservations: they are used but very little, we often sing religious songs... but apart from the lessons and without exact connection with them.

Formerly the heresiarch Arius (IV century) composed songs to spread his heresy. Very quickly these songs took on in the port of Alexandria among the dockers of that time and, from that rendez-vous of all races, were communicated among all Christians, making the Arian doctrine known. *Fas est ab hoste doceri*. Let us imitate him!

9. OBJECT LESSONS AND THE CATECHISM CLASS. — We have been glad to know that in a good number of missions (fifty affirmative replies) care is taken to explain to the children — and also to adults, one of our correspondents adds with reason — the statues, pictures of the way of the cross and ceremonies most in use.

However, we must note that a good many of the answers say that it is not done *enough*, and not *systematically* (whole groups are left out).

The *Object Lessons* (as the pedagogues say) are however very useful. It has often been practised since Mrs. Pape-Carpentier (1815-1878) set the fashion for them (with some exaggeration) in the domain of teaching in general.

(to be continued)

Léopold DENIS, S. J., Mayidi,
Editor of the "Revue du Clergé Africain."

NORTH AMERICA

United States.

Catholic Educational Institutions : Overview. — According to statistics covering the school year 1949-50, 10,991 Catholic educational institutions in the United States employed 112,293 full-time teachers to teach 3,359,268 pupils. In addition, 1,454,957 Catholic students in public schools were taught religion in 26,115 special religion instruction classes. Students under Catholic instruction, therefore, for the period 1949-50 totalled nearly 5,000,000.

Statistics on Teachers in Catholic Schools. — Breaking these figures down according to educational levels, we have 66,525 Catholic teachers teaching 2,560,815 pupils in 8,589 Catholic elementary schools. On the secondary level, we have 27,770 teachers teaching 505,572 pupils in 2,189 Catholic high schools. On the higher level, we have 17,998 teachers teaching 292,881 students in 213 Catholic colleges and universities.

Analyzing teachers in the Catholic educational system in the United States according to categories, there are 88,435 women as compared with 23,858 men. Breaking these figures down still further, we find 79,649 religious women as compared with 8,786 lay women teaching in our schools ; there are 12,756 priests and religious order men teachers as compared with 11,102 lay men. According to religious status, we have 9,182 religious priests or brothers as compared with 3,574 secular priests engaged in educational work. Comparing religious men and women, we note 12,756 men as compared with 79,649 teaching nuns. Comparing lay teachers with priests and religious teachers in our Catholic schools, we have 92,405 of the latter as compared with 19,888 lay teachers.

This tremendous educational program is financed by the voluntary contributions of Catholic parents. Catholic schools in the U. S. save the taxpayers \$ 4,000,000.00 every school day of the year.

1. *Outlook for the Future.* — Since the Catholic birth rate in the U. S. has been averaging more than 40 per cent higher than the national average, the number of Catholic children in the population is out-stripping the percentage of Catholic adults in the general population. Although Catholics constitute but 19.5 per cent of the U. S. population, one-fourth of the children in the U. S. are Catholic. Every 52 seconds around the clock a Catholic child is baptized in the U. S. All this adds up to the necessity of an extensive expansion program in Catholic education in America.

At present, only 46 per cent of Catholic children of elementary school age are enrolled in Catholic elementary schools ; of Catholic children of

secondary school age, 39 per cent are in Catholic high schools; of Catholic youth attending college, 36 per cent are attending a Catholic college or university. In other words, only 44 per cent of all Catholic children and youth attending school in the U. S., are attending a Catholic school. The main reason why more Catholic children are not being educated in Catholic schools is a lack of sufficient finances on the part of Catholics to provide Catholic schools and teachers.

If we Catholics in the U. S. can continue to provide a Catholic education to the same percentages of Catholic children on the three levels as indicated immediately above, we will have to recruit and train, by 1960, in addition to present needs, 27,347 elementary school teachers, 22,471 high school teachers, and 8,750 college-university teachers. If the present ratios of religious to lay teachers are maintained, this means we will have to recruit and have trained ready for the classroom between now and eight years from now, 45,000 additional *religious* teachers, not counting additional recruits needed as replacements for those who die or retire. These figures are based on our *conservative* estimates. Our needs will more likely call for 63,000 additional religious teachers by 1960 if we are to meet the demands of the increased Catholic school population due to the exceedingly high Catholic birth-rate of the '40 %'.

To meet these needs we must raise between one and a half and two billion dollars to build and equip 3,500 new elementary schools and 15,500 new secondary school classrooms between now and 1960.

If we Catholics can meet our building and teachers needs, we will have by 1960, 4 million pupils in Catholic elementary schools, nearly 1 million in our high schools, and 400,000 in our Catholic colleges and universities.

2. *Unifying Factors in Catholic Educational Effort.* — This vast educational effort is coordinated at the top through the National Catholic Welfare Conference and the National Catholic Educational Association. Despite the geographical expanse of the United States, the varying curricular needs of the geographical areas, the varying programs not only of the different educational levels, but of the various curricula on the secondary and higher educational levels, and despite the complex composition of the teaching force in the Catholic schools in the United States, there is a unity of purpose, program, standards, and organization which is responsible for the strength characteristic of the Catholic educational system in the United States.

There are several contributing factors which must be recognized. Foremost is the policy of Catholic education as set forth by Pope Pius XI in his encyclical *Christian Education of Youth*, and earlier by the Councils of Baltimore, in which the ideal which guides and motivates Catholic education in the United States to this day, "every Catholic child in a Catholic school" was formulated. The establishment of an educational office in every diocese of the United States with fulltime responsibility for supervising Catholic education assigned to a priest specifically trained for his duties of superintendent is a second major factor contributing to the unity of purpose, plan, and general procedure found in our Catholic schools in

the United States. A third major force is the National Catholic Educational Association with its several departments and sections. Other contributing factors are the Catholic publications of the United States, the Catholic colleges and universities with their teacher-training programs, and the various accrediting associations in which Catholic educators hold positions of influence.

Through the NCEA and its various departments, the efforts, programs, and plans of the educational supervisors of the religious orders of men and women — of which we have 305 for women and 96 for men in the United States, the majority of which are engaged in educational activities — are coordinated, unified, and strengthened. Many of the religious orders of men and women engaged in educational activities have their own educational organization. These Catholic educational organizations are not in conflict with each other or with the National Catholic Educational Association ; representatives of these organizations hold membership in the NCEA.

Although some religious communities have organized their own educational groups there is no planned attempt in the United States to keep the religious programs of men and women separate. Within the NCEA men as well as women, priests and brothers, as well as teaching sisters hold membership in the various departments, serve together on specific committees, assume administrative responsibilities and, in general, work together with great harmony.

This same unified approach is characteristic of the rôle of Catholic educators, religious as well as lay, priests as well as sisters, in other national Catholic organizations in which teachers are active. It is similarly true of their rôle in secular educational organizations. Because of their general participation in the many opportunities provided for mutual effort in Catholic organizations, religious teachers participate actively on educational committees, national education commissions, national programs, in educational workshops, etc.

3. *The National Catholic Educational Association.* — Since one of the major unifying forces in Catholic education in the United States is the NCEA it may be well to outline briefly what it is and what it does. The NCEA is a voluntary organization of all who are interested in the welfare of Catholic education. It includes both individual and institutional members, men as well as women, religious as well as lay.

Its purpose is to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education, to promote the principles and safeguard the interests of Catholic education in all its departments, to advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States, and to help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

4. *What the NCEA Does.* — The Association has held an annual meeting

each year since 1940 with the exception of 1943 and 1945. Meetings were not held in those years because of war conditions.

The papers read and discussed at the different meetings deal not only with the perennial problems of Catholic education but with educational subjects of prevailing interest. Each convention produces papers of outstanding merit that reveal the lofty vision and serious efforts which characterize Catholic educational activity in this country. The resolutions adopted at each convention are not mere statements on current problems but pronouncements that reflect the thought of those who have dedicated their lives to the cause of Catholic education.

The Regional Units of the College and University Department and the Secondary School Department meet separately at stated intervals and come together at the time of the annual meeting. This enables the Association to serve more definitely the interests of its members. The country is so large and the educational problems that present themselves in various localities so diverse that the national body, meeting only once a year, is forced to concern itself with problems that are general in character. The regional unit offers an effective instrument for the study and discussion of local problems.

Some of the special work of the Association is accomplished by specially appointed committees. For example, excellent work has been accomplished by the Committee on Schoolhouse Planning, whose report, *Schoolhouse Planning and Construction*, has just been published in book form. The Superintendents have produced a distinguished report on Catholic education in America, *These Young Lives*, and an analysis of the Catholic system of education.

The National Catholic Educational Association also sponsored the initiation of the Catholic Commission on Intellectual and Cultural Affairs. It has encouraged the work of the Inter-American Confederation of Catholic Education; it continues to take an active part in the annual meeting as well as the yearlong programs of the American Council on Education and the Association of American Colleges. The Association is called upon frequently to work closely with the personnel of the United States Office of Education and with other representatives of governmental agencies.

5. *Source of Stimulation and Information.* — The national office serves as a clearing-house for Catholic educational information. As the Association grows, it is expected to widen its interests and to support new and sound phases of education under religious auspices.

Closely allied to the NCEA is the Department of Education of the National Catholic Welfare Conference, the official Catholic organization of the hierarchy of the United States. The Department of Education works hand in hand with the NCEA in gathering information, keeping in touch with legislation on state as well as national levels which has implications for education, and provides counsel and leadership to Catholic educational institutions.

Through the influence of the NCEA many Catholic educators of both

sexes are stimulated to participate actively *in more than forty national secular educational organizations* and thus not only serve the purpose of watchdog within the organization to head off activities which might prove detrimental to Catholic education, but on the positive side exert their influence in the direction of obtaining recognition of Catholic rights and principles. This policy has proved beneficial in many ways. The main standardizing body in the United States for determining the kind and quality of teacher preparation is made up of regional accrediting associations. These powerful, voluntary educational associations have worked great good for the Catholic educational system in the United States by insisting on high standards of teacher preparation. Catholic educational leaders are represented in these organizations, and in some cases hold high administrative positions. Had Catholic educators in the United States adopted a policy of withdrawal from secular educational organizations, the beneficial effects might have been missed.

A very important factor contributing to the strength and cooperation found in Catholic education in the U. S. is the fact that teachers are thoroughly impregnated with Catholic doctrine as well as a professional insight from the beginning of their education ; it is possible for a future teacher to attend Catholic schools from the first grade all the way up through high school, college, and professional training.

6. *Wide Range of Professional Activity.* — As a result of this thorough preparation, Catholic educators are welcomed as contributors not only to national Catholic educational journals, but to the leading educational journals in the secular field. The professional activity of Catholic nuns and priests in the educational field is likewise very much in prominence in national Catholic organizations in the United States, many of which issue their own professional journals.

This same professional activity makes itself felt in the national workshops, institutes, and summer sessions held not only on Catholic campuses, but on secular campuses as well. With Catholic educators, religious of both sexes as well as diocesan priests and laymen participating in the planning, discussion and formulation of resolutions issuing from such sessions, Catholic education in general in the United States benefits from the creative activity carried on in secular institutions.

With such constant professional stimulation and the overall coordination provided by the National Catholic Educational Association through its various departments, Catholic education continues to grow not only in number but in oneness of purpose, strength, and in quality of performance.

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LATIN AMERICA

Chile.

Father Alberto Hurtado Cruchaga. — On the 18th August 1952 died at Santiago one of the most influential personalities of this generation in the Latin American Church. Father A. Hurtado, S. J. has left us the captivating example of an apostle whose great-heartedness attracted all the youth of his country and whose mind, open to all the problems of the present day, could discern the most efficacious and apostolic lines of action. He leaves behind him the memory of a personality brimming over with Christian optimism and alive with a realism enlightened by an acute consciousness of present needs. He exacted sincerity from himself and others. As Mgr. Manuel Larraín, bishop of Talca, said: "Father Hurtado did not want Chilean Catholics to be exposed to the reproach of Jesus that *they could not discern the signs of the new times*. On the contrary, he wished that their actions should be as realistic as the present situation is serious and that they should fully face up to the fact of our growing paganization." If Chilean Catholics are beginning to examine their consciences; if the distinction between a living and a superficial Christianity is penetrating little by little into many minds; if the need for an apostolate springing from a Christianity lived integrally is more clearly felt; if our actions are now based on realities and not on illusions, we owe all this to an apostle who could say with magnificent freedom what his mind saw clearly and who had the courage to base his standards of action on reality.

It is so sweet to slumber in illusion. It is so easy to put aside the real issue with the words "the whole country is Catholic." The true apostle is like an arrow penetrating sluggish bodies, like a look-out man breaking the still silence of the night with his cry. In spite of misunderstandings and criticisms, Fr. Hurtado's book: *Is Chile a Catholic Country?* has opened a road, with its anguished questions and sad truths, for an heroic fight, not only in Chile but throughout Latin America. It has drawn the attention of priests and layfolk to the need for a precise knowledge of this land in which so many souls have not even a chance of meeting with the Catholic faith, in which so many thousands of souls are estranged from the cross through this mental sloth and auto-suggestion which characterizes certain social classes and intellectual circles in the country, when it is a question of religion. It would seem that they want to rest on laurels which do not exist.

Fr. Hurtado's was a new and disquieting voice; it caused a holy uneasiness when it described the real situation of Catholicism in Chile. The sociological essays of the Father showed how for the six million or so inhabitants which the Republic contains, the number of properly set up parishes does not go beyond 430. Many are those which extend over enormous tracts of land up

to more than 20,000 km² ! Fr. Hurtado quotes the case of a parish priest of a parish of 40,000 souls who told him that he never succeeded in getting together more than 600 people at Mass on Sunday ; and out of this number, the men did not come to 100 ! The total number of communions for the whole year did not exceed 8,000. And among the 2,000 children of school age, hardly 100, including the girls at Catholic schools, fulfilled the Sunday obligation.

“ Religious ignorance is increasing alarmingly in the workingclass quarters. It is not a rare thing to meet with children and even with adults who are entirely ignorant of who God is and who have never heard Jesus Christ spoken of. If one asks them what a church is, they answer, after a few moment silence : “ Oh, yes ! those big places where the rich go... ” As a rule, catechetical teaching is deficient, unmethodical and uninteresting. It leaves perhaps a few confused facts in the mind. At the parish catechism classes, one very often comes across children under five years old who are nothing but a dead weight. The oldest are not over twelve. The religious instruction given does not go beyond the committing to memory of some prayers and fundamental truths. ”

Like so many others, Fr. Hurtado, in spite of his selflessness and uprightness was the butt of critics and calumnies because he exposed sore spots and troubled the peaceful consciences of “ bien pensants. ” He was called an intriguer, a “ misled Jesuit ”, “ a communist priest ”, “ an agent of Moscow ”, but his great Christian soul was not disturbed. His penetrating mind and generosity of heart kept him along the line of action which was socially efficacious and religious.

Father Hurtado approached the problems of his times with an extensive cultural background. After his secondary studies at the College of St. Ignatius at Santiago, he studied law at Chile University and gained his doctorate at the age of 22. The subject of his thesis “ Housework in Chile ” already clearly indicates his social preoccupations. In this same year 1923, instead of following the profession of lawyer, he entered the Society of Jesus and continued his studies ; he first obtained his licenciante in philosophy and theology in Chile, then in the Argentine and in Spain. Finally, at the University of Louvain, he gained the title of doctor in pedagogy and psychology. He studied the political and economical systems of his day throughout the countries of America and Europe ; he contacted people of very different social and religious mentalities, he got to know the chief undertakings in several countries ; notably, in Belgium, the J. O. C. of Mgr. Cardyn, the rural trades union (Boerenbond) and the Christian workers' union (C. S. C.), the movement of Catholic industrialists (A. P. I. C.), the university groups, etc.

Returning to his native land in 1935, his priestly activity grew ever more widespread and in a few years it bore fruit in thousands of hearts in Chile and beyond the frontiers. His almost unlimited capacity for work became legendary throughout Latin America.

He founded and built the *House of Retreats* in the environs of the Chilean capital, organized the Sodality and the *Social Club of St. Ignatius* : powerful

centres for rural improvement. As national chaplain of the Chilean Catholic Youth, he was in touch with all the social strata of the country ; he travelled the provinces indefatigably and everywhere helped with priestly vocations as had never before been known in Chile.

In order to save the souls of thousands of children who live completely abandoned as to their physical and moral welfare in the streets of Santiago, he got together a group of helpers and built the first *Homes of Christ* to give shelter to children and adolescents without roofs over their heads, families or friends. Little by little, he awakened the consciences of the upper classes and obtained the necessary capital to build workshops and schools, hostels and homes for thousands of poor people, young and old, and for other classes of the needy, such as domestic servants. At Colinas he organized the first *children's farm* for the professional guidance and moral regeneration of the vagabond youth of Santiago. At the same time, in order to endow poor families with a home, he began another energetic work : *The Building Association for Working class Homes*.

Besides these social, moral and religious undertakings, he laid the foundations for a national trades union Christian movement (Acción Sindical y Económica Chilena) to encourage religious and moral education and to raise the standard of living and of work among the proletariat masses, so long the prey of materialist demagogues.

In spite of the daily 12 to 14 working hours which these undertakings cost him, together with his travels, the lectures and continual interviews which he gave, Father Hurtado found time to write a considerable number of books and essays and articles, published in America and Europe, thus influencing a whole generation of Catholics even outside his country.

Amongst his writings, the most read in Latin America are : *The Sacerdotal Crisis in Chile* (1936), *Is Chile a Catholic Country?* (1940), *The Affective life of the Adolescent* (1945), *The Crisis of Puberty and Education in Chastity* (1945) ; *The Choice of a Career* (1946), *Essays on Education* (1947), *The Social Christian Order* (1947), *Social Humanism* (1947), *Syndicalism* (1950).

Already seriously stricken with cancer and in spite of continual pain, he pressed on with the preparation of his last book dealing with the grave personal responsibility of Catholics of today and their duty to embark on a just social reform. Death prevented the compiling of the last chapters of this book.

It can be understood that such widespread apostolic work has left a marvellous memory in Chile and in the world at large. The words of the present General of the Society of Jesus are apt : " In the course of my already long life, I have never seen a soul of greater apostolic radiance." May the Lord, in rewarding His servant, raise generous souls to follow in his footsteps.

Jorge KIBÉDI, *Santiago*.

ASIA

India.

News of Catechetical Interests, 1952. — *In Pondicherry.* — In the last days of 1951, there appeared in Pondicherry the “Gnaanoopateesa Chittira Kurippidam” (Pictorial catechism of the fundamental dogmas) that was since mentioned in the “Clergy Monthly” 1952, p. 80. The text is the traditional one, that of the traditional “Kurippidam” of the Pondicherry Province; but it has been cut into 80 logical sections, each of which is introduced by a Gospel story and concluded with a prayer. Further, the story is illustrated, the pictures being reproduced from the ‘Bernadette’ set, with due permission. The general appearance is a grand one, and much appreciated. — It may be mentioned here that the Pondicherry Press has since issued neat editions of St. Matthew’s Gospel, and of St. Luke’s Gospel (in Tamil, evidently).

In Bangalore. — St Joseph’s School Press, Trichinopoly, edited this year a “Liturgiavey patttri Gnanobadesam”: a Liturgical Catechism, that bears the Imprimatur of the Bishop of Bangalore. Its author is Fr. J. B. MICHOTTE, P. F. M., already well known for his “Gnanobadesa Korvey” and “Pudunanmeykkadutta Gnanobadesam”: The Spiritual Garland, and the 1st Communion Catechism. As in the Korvey, the subject is treated in questions and answers, with constant attention to strict logic and precision. Part I deals with the liturgical places and their furniture; part II with Mass, Breviary and Sacraments; part III with the liturgical year. No aim at profound erudition, but a clear statement of what ought to be current knowledge among our Christians.

In Mysore. — I hope I am not betraying secrets in stating that a Kanarese edition of the above Pondicherry catechism is in preparation. The translator intends to circulate the text first, without the pictures, to invite criticism by the clergy.

In Salem. — The Superior Regional is patiently building up a kind of Pastoral Museum, the main idea of which is to show that much may be done for a more attractive instruction with the most common material and at insignificant cost. All the items are hand-made. They include up to now:

— a set of pictures, post-card size, for tests where verbal memory has no part to play;¹

¹ In 1949 as Acting Chaplain to the Indian Army, I found myself approached by men who talked in the various languages of India. The idea struck me that it would be handy to have a set of 20 pictures representing the 20 clauses of the Creed, and to let them handle these pictures, as best they could: a rough-and-ready method for gauging their degree of instruction and understanding. I later extended the idea to the whole catechism, and to liturgy. A hundred post-cards will nicely fit in a breviary case; and there is no limit to the use they can be put to.

- larger pictures meant to illustrate the Kumbakonam Syllabus ; the idea is that one picture is to be drawn every week, from which all the items of the Syllabus should be derived naturally ;
- a board of first introduction to the liturgical year : nine strips in the liturgical colours, in their proper order, with slits to insert post-card pictures of the principal feasts. The whole shows that the liturgical year speaks to us of Christ : Christ promised and expected, Christ on earth, Christ awaiting us in heaven ;
- a set of liturgical boards meant for display at the church door, or in the school. Set up on Thursday, they are removed on Wednesday ; and they explain, graphically, the main idea of the current Sunday. An example will make it clear :

<i>Titles</i>	<i>Text</i>	<i>Picture</i>
7th Sunday after Pentecost :		
BEWARE OF FALSE PROPHETS		
Grapes out of thorns ?	Mat. VII, 16b	Wolves under
An evil tree cannot bring forth good		sheep clothing
fruit	17-19	
By their fruits you shall know them	20.	

IN THE CLOTHING OF SHEEP, RAVENING WOLVES WITHIN.

- a set of boards on Sacraments, in the same vein : short quotations from the Ritual, with title and conclusion, and a few pictures in illustration. The whole should teach that Christ is the giver of the sacraments, that they build up our spiritual life, and also build up the whole Church ;
- one similar board, but ampler, is given to Holy Mass : the heavenly Court above ; the cross between heaven and earth ; Christ receiving and transmitting our prayers, Christ offering the bread and the wine, Christ sacrificing Himself (the Cross), Christ giving Himself to us in Holy Communion, Christ blessing us. Below, a short explanation of the five principal parts. And finally, underneath, 24 of the attitudes of the celebrant... with, at the end thanksgivings, and going out to market as Christ-bearers.

The reader will have long shaken his head in despair : it takes a first class artist to do all this. — Fortunately not. It merely demands a hand that can reasonably use tracing — or carbon-paper, if only a good set of pictures has been secured : illustrated catechisms, Bible history, the current magazines can readily supply that. — And if it is objected that larger pictures are required than these books afford, the solution is to make a pantograph once and for all. — “ You really expect teachers to do all that ? ” — “ Why not ? (See below, Tindivanam). But if the teachers are unequal to the task, it does not matter much ; the diocesan office can do it for them. ”

In Tindivanam (Pondicherry Archdiocese). — Tindivanam is a Training School for Catechists and Teachers. Grand Catechetical Exhibition this December : all the trainees had to draw things, and they managed it. It

was then exciting work to fix that up in the hall before the Teachers' retreats for all the teachers to admire the exhibits. There was a snare in that : next year, a similar exhibition, once again, but with exhibits made in all the schools of the Archdiocese. There is work on hand for the 500 teachers who came to the retreat.

P. JACQUEMART, *Sup. Reg. P. F. M., India.*

Religious Instruction. — At the annual meeting of the Standing and Working Committees of the Catholic Bishops' Conference of India from October 14 to 21, 1952, the Section on Religious Instruction emphasized the, changed conditions of the world to-day for which we have to prepare our Catholic students : the materialistic attitude to life, the infection of communism, the weakness of family control ; and the importance of training all children, both Catholic and non-Catholic, in moral uprightness in view of the increasing corruption in public life and in the love of our neighbour which primarily means love of his soul and secondarily also material help and service.

The means suggested to meet the present needs include :

1) special instruction to Catholic parents in separate sodalities or associations ;

2) family prayers in every home ;

3) instruction in dogma no less than in morality by means of the Sunday sermon. On this point some Bishops think that a series of catechetical sermons during the Sunday Mass would produce boredom in the educated among the parishioners and that some other time and place for this should be chosen ; but all agree on the need for more instruction in the truths of faith. In some parts of Malabar, Catechism is taught during the principal Mass on Sunday and followed up with a homily ; in the Tamil country, it is taught either before the parish Mass or between Mass and Benediction. All the Bishops are in favour of continuing the homily on Sundays, because it gives scope for instruction without the danger of dryness.

To teach religion satisfactorily, the priest and lay teacher should first be trained in the theory and practice of religious instruction. There are too few such training centres in India, especially for men. For women, besides Mangalore where the Apostolic Carmel sisters have a religious training centre for graduates, there are centres for training women teachers in Bangalore, Ranchi, Shillong, Trichinopoly, Verapoly, Cochin. In Travancore-Cochin, where so far all the training institutions have been in the hands of the Government, the want of regular training in the teaching of religion is to some extent compensated for by Summer Schools and articles in Catholic weeklies. This is certainly not enough to make our teachers of catechism up to date and interesting in the teaching of the most important of all subjects, which, however, is made the most difficult to teach by its having to be taught either before or after class-hours.

Whether priests too could be given at least a refresher course during the long vacation is being discussed ; its usefulness is undoubted, but the practical arrangements are difficult to make, and suitable teachers of priests are difficult to find.

The diocese of Madura, in South India, reports regular exhibitions of catechetical material on 'Catechism Day'. In many dioceses there are inter-school examinations and competitions on the high and middle school level, and in some even the elementary schools are co-ordinated for teaching and examination in religion. In Nagpur (Central India) there is an annual refresher course for mission catechists. In the Archdiocese of Verapoly a priest has been set apart for supervising and organizing the teaching of catechism. In Kottayam a full month during the summer vacation is devoted to a religious course open to past and present pupils. Trichur has started training "missionary brothers" who will go out to other dioceses teaching catechism. In Shillong, Ranchi, Krishnagar and other dioceses much use is being made of songs, filmstrips and records, magiclanterns, and pictures to make catechism more interesting and useful.

There is a serious attempt in every diocese to make religious instruction as up-to-date and scientific as circumstances allow. But in many dioceses these circumstances are not favourable. In Bombay, for example, where Catholics are many and powerful, the Government makes it difficult to teach Religion during school hours by insisting that 27 hours in the week should be given to other subjects. And some Inspectors of Schools do not allow Catechism to be put in the time-table. The same difficulty is felt in Bihar and Central India. The saying of Catholic prayers before and after class was objected too in Travancore-Cochin and certain parts of Central India.

Syllabus of Religious Instruction in University Colleges. — At their annual meeting the Principals of Catholic university colleges in India resolved to revise the syllabus in Religious Instruction in such a way as to give Intermediate students a fairly complete, if elementary, course of both Apologetics and Dogma in two years, to be repeated in a more advanced way in the graduate stage if they continue their studies thus far. This was a long-felt want, for many of our Catholic students go, after two years of undergraduate studies, to medical or engineering or veterinary or forest or agricultural colleges where they will not have any religious instruction. They should therefore be equipped with a certain amount of apologetics as well as a fair knowledge of dogmatic truths. Hence the new syllabus, which is used by all the university colleges of South India as the basis of their inter-collegiate examination at the end of each year, prescribes for Intermediate students the historicity and divinity of Christ, His life on earth and in the Church, His incarnation, the prayer and life of His mystical body, Grace, the Sacraments, and Christian morality and apostolate. This is a long and heavy programme for a two-year course of two hours a week in twenty weeks. But it is the minimum needed in the circumstances of the day.

T. N. SIQUEIRA, S. J., *Trichinopoly*.

The Catholic Social Conferences in Madras. — The need for holding a conference of Diocesan Directors or Promoters of Social Works had been felt for a long time and Archbishop Attipetty was awaiting a suitable opportu-

ity for it. The holding of the International Social Conference in Madras in December, 1952, seemed to be the best occasion for bringing together Catholic social workers from all over India and from foreign countries and giving the Diocesan Promoters an opportunity for meeting them. Moreover, the need for Catholics to participate as prominently as possible in the sessions of the International Conference was felt by the Hierarchy and Social Workers at home and abroad. Archbishop Mathias of Madras was active in ensuring Catholic participation from Madras and also to arrange hospitality and useful contacts for Catholic delegates from overseas. It was therefore decided that the Conference of Diocesan Promoters would be held at the same time as the International Conference, that the Diocesan Promoters might attend the International Conference as delegates or as visitors and then meet for their own discussions later in the evenings.

I. ORGANIZATION. — Archbishop Attipetty requested Fr. J. D'Souza, Director of the Indian Institute of Social Order of Poona to act as Convener of the Diocesan Conference and make arrangements for their lodging and meeting place. The authorities of Loyola College kindly placed their Hostel accommodation and the spacious Bertrams Hall at the disposal of the Organizers. The following dioceses sent official representatives: Ahmedabad, Bombay, Bangalore, Calicut, Coimbatore, Delhi, Guntur, Hyderabad, Kottar, Kottayam, Madras, Mysore, Madura, Nagpur, Nellore, Patna, Poona, Ranchi, Salem, Trivandrum, Trichinopoly, Tuticorin and from Ceylon, Kandy. Hyderabad and Nagpur sent their Vicars General — Mgr. Ferandes and Mgr. Deage, as delegates. The Bishops of Mysore and Tuticorin attended the meetings themselves in addition to their delegates. Moreover since it was decided that Catholic delegates to the International Conference, Priests, Nuns and Laymen, who were closely connected with social work under diocesan auspices might attend the conference, there were social workers from several other dioceses actually present, including the Priests in charge of social service leagues in Catholic Colleges. Finally, there were the Fathers of the Social Institute of Poona and those connected with SEVA, the Organization of Catholic Social Workers.

It was decided that there would be five sessions of the Conference, the first and the last, general sessions for all: Delegates of the International Conference from India and abroad, along with the Diocesan Promoters, and the three sessions in between for the discussion of diocesan programmes.

Under the joint auspices of the *Union Catholique Internationale de Service Social* (Europe), the *National Catholic Charities of America*, and the *Indian Institute of Social Order*, a combined general meeting of all the Catholic delegates, Indian and Foreign, attending the International Social Conference, and of the Diocesan Promoters of Social Works, was held in Loyola College on Sunday, the 14th.

A similar combined general meeting was held on Thursday the 18th to consider briefly the conclusions of the various conferences and to discuss methods of co-operation between Indian and Foreign Catholic Social Workers.

II. MEETINGS OF THE DIOCESAN PROMOTERS OF SOCIAL WORKS. — The meetings were held in Loyola College, on the 15th, the 16th and the 17th December. The topics were as follows.

1. Inaugural address by His Grace Archbishop Attipetty, Chairman of the Social Section of the Catholic Bishops' Conference.
2. Training of Social Workers, through general instruction and through specialized Courses : Fr. A. Fonseca, S. J., Social Institute, Poona.
3. Apostolate among workmen, young and adults, with special reference to training in leadership : Rev. Fr. Jerome, OCDM, Ernakulam.
4. Apostolate among Employers and Property-owners : Rev. Fr. J. Kalayil, Kottayam.
5. Co-operation in National Schemes : Rev. Fr. De Meulder, S. J., Ranchi.
6. Organization of Social Workers on a regional or national basis : Rev. Fr. Augustine, O. F. M. (Cap.), Spiritual Counsellor of SEVA.
7. How the Social Institute of Poona could help Diocesan social works : Rev. Fr. J. D'Souza, S. J., Poona.
8. Conclusions.

I Day, 14th Dec. : General Meeting. — His Grace the Archbishop of Madras addressed the gathering, and urged them not to sacrifice moral and spiritual principles in the pursuit of material progress and drew particular attention to the population problem and the Catholic attitude to Family Planning.

This was followed by the presentation and introduction to the gathering of the more prominent representatives and delegates there. First the members of the Hierarchy and the Vicars General, then the Foreign delegates group by group, and then the delegates and Diocesan representatives from India. Chief among the foreign delegates were : Mgr. Joseph Cardijn, Brussels ; N. de Cleene, Belgium ; M^{lle} Simone de Nave, Brussels ; Rev. Fr. Andre-M. Guillemette, Montreal ; Charles Blondel, Paris ; M^{lle} Isabel de Hurtade, Paris ; Dr. H. M. L. H. Sark, Netherlands ; Mr. P. Keegan, London ; Marguerite Boylan, New York ; Jane M. Hoey, Washington and Msgr. John O'Grady, Washington. Among the Catholic lay delegates from India were Mr. Louis Pais, Chairman of the Mangalore Municipality and Member of the Madras Assembly, Mr. Roche Victoria, former Minister of Food in the Madras Government and Ignatius Absalom of the Madras Educational Service and prominent social worker.

After the introductions, Fr. J. D'Souza placed before the House the agenda for the succeeding meetings. Finally practical suggestions and plans were made for the Catholic participation in the work of the Commissions and the open Discussions of the International Conference.

II Day, 15th Dec. : Diocesan Conference. — President : Mgr. J. Attipetty. His Grace delivered the inaugural address in which he described the ideal of social justice proposed by the Church. Then he drew attention to the clauses and provisions in the Indian Constitution which laid down principles for social reconstruction in our own country. After this, he described the complexity and gravity of the social problem in India and concluded by showing the work which the Church has already done and which she is called upon

to do at this juncture. He dwelt on the importance of the present conference and the need for coming to effective decisions.

Fr. Fonseca exposed briefly the question of training personnel for social work : two-fold preparation, first by long term courses in certain Colleges to lead to the award of diplomes which would enable the diploma holders to secure employment in social service activities of the State or private agencies. Such courses would be started in five Jesuit Colleges next July. Next by short term courses for voluntary workers in parishes and in Schools and Colleges, both in various types of social service for the backward and the defective, and by special instruction in Labour Management relations. The discussion that followed was very useful. Fr. Visuasam from Madura described how the Bishop of Madura had trained a certain number of workmen and sent them out to influence their fellow workmen. But it was essential that working people should be attracted by the promise of some material benefit such as recreation, housing, instruction. Fr. De Meulder drew attention to the importance of work among the peasants and villagers and cultivators and therefore the need to instruct social workers in rural conditions. A committee was appointed to draw up a short scheme of instruction for social workers at the parish level, in urban and rural parishes, and the note they prepared was later distributed.

III Day, 16th Dec. — President : Archbishop Attipetty. Fr. Jerome, OCDM, of the Archdioces of Verapoly, spoke of the apostolate among workmen with special reference to training them in leadership. It was absolutely essential that the workmen should realize that the Church is interested in their material welfare also and desires the fullest measure of justice for them. He showed that if we supported them in their just demands and encouraged the development of healthy trade unionism they would not go over to the communists. A very interesting discussion followed. Fr. Visuasam explaining in detail what had been done in Madura made it clear that the workmen should be approached by means of material assistance and then given instruction in Catholic principles. Fr. De Meulder drew attention to the importance of village panchayats and the need for encouraging Catholic farmers and villagers to take leading part in them wherever possible. The importance of teaching these simple people the elements of public speaking was repeatedly emphasized. Fr. Clump brought out the role of the study circles in the training to be given to every type of social worker as well as labour leader. Other matters discussed were the need for work among women and the part which Nuns could take in this. The example of the ' Chery ' (slum) work done by the Nuns of Stella Maris College was commended.

The next question discussed on the third day was the apostolate among employers and property owners. Fr. Kalayil, Rector of the Kottayam Petit Seminary made the exposé. He brought out the absolute necessity of imbuing the minds of property owners with correct ideas of social justice and showed how the example of Catholic employers will have a better effect against communist propaganda than theoretical refutations. Fr. Brennan pointed out the special opportunity that the Church had in her schools and colleges

of influencing richer classes among non-Catholics also and suggested that special effort should be made to form the social conscience of our better class students.

IV Day, 17th Dec. — President : Dr. Attipetty. Three topics were discussed on the 4th day. The first exposé was on Co-operation with National schemes, by Fr. De Meulder of Ranchi. He showed that the nationalist Government has undertaken social schemes which were entitled to the active cooperation of all Catholics because they were good in themselves and because unless we took part in promoting them the Catholic point of view and the claims of the Catholic community would be overlooked. He dwelt on the schemes for the uplift of scheduled Tribes and Castes and all other backward elements, labour legislation in regard to conditions of work, lodging and salaries, Community Projects, the Bharat Sevak Sangh, etc. Br. John of Secunderabad explained the importance of Catholics joining the Indian Social Conference in larger numbers because of the possibility of the Catholic point of view being respected and objectionable schemes rejected by the intervention of Catholics. It was finally pointed out that the Government of India permitted the entry of a large number of foreign missionaries into India not primarily as religious workers but as social workers who had contacts with the masses. Hence it was necessary that all should take keen interest in these official schemes and cooperate boldly with all beneficent plans.

The second topic of the day was the Organization of Social Workers explained by Rev. Fr. Augustine, O. F. M. He described how some years ago by the initiative of Miss De Decker (Belgium), an association of Lay social workers called SEVA had been founded. That organization was still functioning but it was not very active and not very numerous. The need for such a lay organization on an all India basis was recognized by all, said Fr. Augustine. After some discussion it was decided that an effort should be made to renew and widen its activities and that its relations with the Poona Institute could be determined later on.

The last subject briefly exposed by Fr. J. D'Souza was the manner in which the Social Institute of Poona could help the Diocesan Promoters and Social Workers. He described the programme of the Institute of dissemination of social doctrine by means of the review and occasional publications. It was for local groups and agencies to use them by translating them into the language of the place and in other ways adapting them to local needs. Secondly, assistance in training personnel. Both in regard to specialized training and short term training the Institute was ready to give advice and guidance and help in the preparations of syllabuses and also send out men whenever available to help the local or provincial organizers of the courses. Finally he appealed to the gathering to help the Institute to bring out a Handbook for Catholic social workers containing a doctrinal section, a practical section and a section devoted to the description of the social works actually conducted by Catholic agencies in India.

V Day, 18th Dec. — President : Bishop Roche. A. — *Special Meeting of Priests addressed by Mgr. Cardijn.* — He said that the majority of the world's

population was made up of workers and that if we do not evangelize the workers and make them truly Christian we could not christianize the world. To christianize them we must make use of the workers themselves. What we have to do is to teach them to do it. We must teach them to study the milieu in which they work and live : to *see*. They must learn to gather information and facts about those who are around them, and note the dangers to religion in those surroundings. Then they must be taught to decide which are the best means of overcoming those dangers : to *judge* ; finally they must be taught to act at once and carry out the practical measures which they think are most adapted to the task of rechristianizing their milieu : to *act*.

Mgr. Cardijn then gave a brief historic account of the Jocist movement in Europe and he felt sure that similar work could be done in India

B. — *General Meeting of all delegates to the International and Diocesan Promoters' Conference*. — The following is the summary of the conclusions as accepted by the Conference :

1. Two categories of social workers are necessary : a) voluntary workers to be trained in large numbers by short courses in as many centres as possible. The initial training given to the social worker should be completed and deepened by study circles where the salient points of Catholic social doctrine are explained and assimilated.

b) specialized training in Colleges, by means of well organized diploma courses which will prepare both the leaders and promoters of social service.

2. The Catholic working men and women are being lost to the Church through their absorption in non-Catholic, religiously indifferent unions. It is necessary to group them together and give them religious instruction and knowledge of social principles and send them to their unions to influence their fellows and change the anti-religious atmosphere there. The same may be said of training village leaders. The grouping and instructing of Catholic labourers cannot be done unless the social worker has a programme of material assistance, recreational facilities, adult education, housing and cooperative schemes. Similar grouping and training of women labourers is feasible and necessary. The services of Nuns in this connection are indispensable

3. It is necessary to form groups of employers and property owners through the action of lay workers and train them to apply the principles of social justice. It is necessary to have a spiritual counsellor for each of these groups. In particular the need to start provident fund schemes and measures of social security for old age and illness must be strongly urged. Secondly schemes for progressive sharing of profits in industrial concerns and the acquisition of land in rural areas by propertyless workers should be initiated.

4. Catholic social apostolate must keep in close touch with all beneficent national schemes of social amelioration and encourage and guide the community in cooperating with these schemes, to help in particular the Scheduled Castes and Tribes, and Backward communities.

5. It seems desirable to set up organizations of social workers on a regional basis first and then on a national basis, so that a sense of solidarity and facility of mutual consultation and mutual assistance may be secured.

6. The proposal of the Institute of Social Order to bring out a handbook for Catholic social workers is welcome. Diocesan Directors and Heads of Institutions are requested to give the Compiler the information and assistance he will need.

After this the leading Social Workers who had come from Europe and America were requested to describe the way social work was organized in their countries and how the different countries were linked up by means of International organizations : the *International Union of Social Service* grouping together 20 schools of social service in Europe ; the *International Organization of Catholic Charities* ; the *International Catholic Organization of Child Welfare*. All these organizations had a consultative status with UNESCO and were all grouped together by means of an annual conference of the Presidents of Catholic International Organizations. India with her five million Catholics and large number of active lay workers was not represented in these international gatherings and so failed to secure the attention and assistance to which she was entitled.

Fr. J. D'Souza pointed out that our difficulty was that we had not yet any recognized *national* organizations except in some way for students who had an All India Federation linked up with Pax Romana. Our next step should be All India Organizations of Social Workers, Health workers and Doctors, Training Centres of Social workers, Catholic Charities, etc. After that it would be easy for those national groupings to send their representatives to International Organizations.

Finally there was a brief review of the work of the International Conference. The discussion on Family Planning was especially emphasized.

Mgr. Roche concluded with a few words of warm spiritual exhortation showing that social progress based upon the brotherhood of man could not be promoted except by believing and preaching the Fatherhood of God.

SIXTH INTERNATIONAL CONFERENCE OF SOCIAL WORK. — *Discussion on Family Planning*. — At the Open Discussion on Family Planning was considered the most critical and immediately important from the Catholic point of view ; it was very well attended by Catholics, priests, nuns and laymen, and had been well prepared by our side. A few details will not therefore be out of place. Our attention had been roused by the fact that the secretary of the group and the official Discussants were known as determined propagandists of artificial birth control. The Family Planners put across the usual arguments — nothing new. Their point of view was economic and social ; the moral aspect was ignored except in answer to some Catholic objections. Most of the Catholic speeches were on the moral aspect. Catholic speeches were in equal proportion to those of the Family Planners, but while many women spoke for the latter, only two, one Catholic and one Jew, spoke against them. This was a defect from the Catholic point of view. The Chairman, Dr. A. L. Mudaliar, was most impartial, and in his summing up spoke decidedly in favour of the Catholic point of view, making some Catholics consider they

had won a decided success for the Catholic doctrine. The report of the Discussion read before the General Assembly was equivocal, obviously meant to please both sides.

Lessons from this Discussion group would seem to be that Catholics should study the economic and social implications of birth control in order to discuss with their opponents on the same plane, that in the colleges students should be instructed in the population problem, women be encouraged to speak in defence of the family and public morality. Furthermore, that Catholics participate in the committees, etc., of the *National Conference of Social Work* and similar bodies to make Catholic influence felt and to prevent those holding anti-Catholic views from dominating positions where moral questions are at stake.

The Catholic participation in the *International Social Conference* must have been a revelation to many. To the Catholic delegates from foreign countries the number and prominence of Indian Catholic delegates was a gratifying indication of the position of the Church in India. To most non-Catholic delegates, our part in the Conference must have given a fairly comprehensive idea of the rôle of the Catholic Church in social service and the importance of securing the help of the Church in schemes of social amelioration. On the second day of the Conference, the Secretary read a telegram of good wishes from the International Union of Catholic Charities which was just then concluding its annual conference at Rome. The reading of this telegram was greeted with applause by the entire audience at the Plenary Session. The Madras Conference undoubtedly demonstrated the importance and usefulness of Catholic participation in the work of the International Social Conference.

Albert LALLEMAND, S. J.
Indian Institute of Social Order, Poona.

EUROPE

Great Britain.

Leadership Courses for Adolescents. — The leadership courses of which an account was given in *Lumen Vitae*¹ have been extended in the last four years for the benefit of boys and girls just about to leave school at the age of 15.

The movement started in Liverpool when Fr. Peter Blake, S. J. and a Head Master of one of the Catholic schools, Mr. Frank Molyneux, arranged that school-leavers from his school should do a "moral leadership" course at the Retreat House, Loyola Hall, during school time. The education authorities of Liverpool agreed to this plan and the chief inspector of the City attended on the first day of the new experiment. Since then there have been regular retreats for school-leavers, boys and girls, and the practice has already spread from Liverpool to e. g. Glasgow and London. The centres for the school-leaver Retreats are Loyola Hall for boys, the Cenacle for girls, and other centres chosen by those Parish Priests who now organize their own parochial Retreats for leavers.

The Retreats are given at Christmas, Easter and Summer; and the numbers vary from 60 to 130. The core of the Retreat is three main talks — two by a priest and one by a layman, together with times set apart for questions and discussion. The day ends in the chapel with a drawing of conclusions by the priest-leader, and then Benediction.

The civil authorities who are not, in the main, Catholic and who would not understand the movement if explained in terms of Retreat or moral leadership, understand very well when it is explained to them in terms of citizenship.

Conditions of the movement vary from one place to another according to the Local Education Authority. In Liverpool the Retreat is held in school time; in the County of Middlesex one Head Master was able to have a day for the Retreat which counted not as a school attendance but as a permitted absence. The Catholic schools in the London County Council area have been able to organize Retreats only at weekends, a circumstance which much diminishes the attendance.

There is however a widespread interest in a movement which promises to send out from school children who are willing to fight to establish the Faith firmly in their own lives. In their way, the school leaver Retreats are having an effect comparable to the moral leadership courses for men and women in the Fighting Services which still continue with magnificent results.

Willam LAWSON, S. J., *Roehampton*.

¹ *Lumen Vitae*, II (1947), p. 138-58.

II. LITERATURE

ENGLISH LANGUAGE

Religious Education. — Among some of the more recent publications for preschool or primary school children mention must be made of *My Little Missal* ¹ with text by Reverend Francis TURMEZEI and pictures (some colored ; others in black and white) by Janet ROBSON KENEDY. The text represents an explanation of the principal parts of the Mass in the language of small children. The similarity of the Last Supper and the Sacrifice of the Mass is stressed. The unbloody nature of the Mass might however be hinted at, at least in a few words. *Let's Pray* ² contains the first prayers for little Catholics. These prayers are selected and explained by Sister M. JULIANA, of the Maryknoll Sisters, and are illustrated by Charlot BYJ. The prayers selected for this explanation are the Sign of the Cross, the Our Father, the Hail Mary, and the Prayers Before and After Meals. At the end of the booklet, which is in hard binding, we find also the Glory Be To The Father. The various petitions are presented with at least a page of explanation (child level), and the pictures attempt to summarize the content of the explanation. There is also *My Confession* ³ written by Francis McGRADE, with illustrations by Mimi KORACH. Sin is brought into juxtaposition with the natural love of the child for its parents. This affords a good beginning because of the analogy of love that exists (although experience might attest to the contrary in the lives of some Confraternity children). All of the acts of the penitent as well as the blessings which are brought us by the sacrament, possibility of going to Communion and actual Communion, are adequately explained. Objection might be taken to some of the figures of speech which are used as verbal illustrative matter, e. g., flowers (life and death of the soul in sin). "Life of God" is a difficult concept for the child to grasp, at least at this age level. If sorrow is to be awakened for each and every sin, then attention ought to be focused on venial sin which is passed over without a definition such as is given for mortal sin.

Two other booklets written by Father Donald LYNCH, M. S. SS. T., with photographs by Father Richard NORRIS, M. S. SS. T., are worthwhile. ⁴ The first is *Baptism* (Sacrament in Picture Series) (c. 1952). The age for which

¹ St. Paul, Minn., Catechetical Guild, 1951, 7th printing.

² Catechetical Guild, 1952, 3rd printing.

³ Catechetical Guild, 1952.

⁴ Catechetical Guild, 1952.

these are intended is junior high or above insofar as the language is concerned, e. g., matter and form. In the frame devoted to the kinds of sin forgiven, the text might be more explicit and mention *all* sins — original and actual. The relevancy of certain pictures might be questioned, e. g., the man behind the bars (imprisonment would be the natural meaning attributed to the picture here). The use of incense in blessing water is not immediately apparent. To clarify the ceremony, mention ought to be made of the days on which such solemn blessings are imparted, and on which children and adults should be baptized (e. g., Revised Easter Vigil). Especially good is the list of kinds of matter that may or may not be used. *The Holy Eucharist* (Sacrament in Pictures). This too is for children of the upper classes and beyond. The text is uniformly good, but objection might be taken to some of the illustrations, e. g., the one which purports to illustrate the change (transsubstantiation): there is no annihilation in the change, something which the empty wafer might seem to suggest. The feet of Christ as they drip blood into the chalice might not be accepted by the squeamish. The usual illustration in the connection is the extended chalice that gathers in the drops of water and of blood as they gush from the side of Christ. Especially good is the picture depicting Christ in the Eucharist as the source of all grace. Naturally the fasting laws must be brought into conformity with the new regulations.

A patent instance of the misnomer of a book is the volume by Rev. F. H. DRINKWATER, the famous editor of *The Sower*, entitled *Educational Essays*.¹ This precious (and the word is used advisedly) tome is actually a profession of the author's thoughts, opinions and beliefs on matters pertaining both to secular and religious education. It might possibly have been entitled *I Believe*, but that precise title had already been used by Edward A. Fitzpatrick in his book, *I Believe in Education* (New York, Sheed & Ward, 1938). In any case, the title is an expression of the author's wishes; what it lacks in cover appeal is remedied by the content. The volume has been reviewed in this magazine.²

We want only to add that on the secular side, the author advances a suggestion that would solve many a problem for the U. S. A.; he suggests the content of what is known as Natural Theology or Theodicy as the subject matter for the public schools if the cancerous separation of Church and State should ever be abolished. As a core subject around which the curriculum could revolve he advises the use of English in all its phases, viz., poetry, drama, as well as prose.

In certain respects he might find himself the butt of an attack by the Munich school for attaching too little importance to the present attempt of the psychologist to utilize the findings of subconscious in improving teacher procedure, e. g., Goldbrunner, who is investigating this subject in his penetrating study of Jung. His study of self-government in schools might bring him a cropper of the progressivists who can almost make out a good case for

¹ London, Burns & Oates, 1951.

² *Lumen Vitae*, VII (1952), p. 323.

the system which they are attempting to introduce. In the matter of school control, he might have brought in the subject of Parent-Teacher Associations, which, though condemned by some for meddling and tampering, have done yeoman's work.

Anthony N. FUERST, S. T. D.,
Saint Mary's Seminary, Cleveland, Ohio.

Life of Christ. — Before anyone can be expected to love and serve Christ, he must know Him. Fr. Gerard LAKE, S. J., tells us that as a Chaplain he could not find a straightforward life of Christ which he could offer to a young man or girl entering the Forces. Had he forgotten Fr. Martindale's simple, graphic life published twenty years ago by the Catholic Truth Society? Anyhow, Fr. LAKE has now himself given us *Our Lord, An Outline Life of Christ*.¹ The modern style of language in which it is written and the numerous attractive sub-headings will make it easy and agreeable reading for those for whom the book is intended.

Presumably, these people are the masses who do not know Christ. Commentary, discussion, interpretation are purposely omitted. We feel, however, that a final paragraph or two challenging the good pagan reader: "What think you now of Christ?" would have considerably furthered the author's aim.

Francis SOMERVILLE, S. J., *Brussels.*

SPANISH LANGUAGE

The Liturgical and Eucharistic Movement. — The liturgical movement in Spain is led by two important Benedictine groups: that of the Abbey of Silos in Castile, with its review *Liturgia* and, still more, that of the Abbey of Montserrat with its review *Revista Litúrgica*. Montserrat, where thousands of pilgrims go annually, and which attracts at the great feasts of the Church, and especially on Easter night, innumerable devotees of the liturgy, from Barcelona, all over Catalonia, and from beyond the frontiers, is an important centre for the spread and the revival of the liturgy throughout Spain. Under the influence of these Benedictine Abbeys and ideas from France and Germany, numerous seminaries have revived and intensified their teaching on the liturgy and have made liturgical life one of the most efficacious means for the training for the priesthood.

Catholic Action, by the directives and subjects of study of its different groups and by its specialist reviews *Ecclesia*, *Signo*, *Cumbres*, *Volad*, *Cruz y Espada*, and many others, is attempting to centre the religious way of life on the essential act of religion, the Holy Sacrifice of the Mass, and on the sacraments. It is well known that in Spain only too often the liturgical life

¹ London. Burns & Oates, 1951, 123 pp., 8/6.

is overlaid by an external and sentimental devotion. The articles commenting the liturgy, pamphlets such as *La liturgia en la Escuela*, *La Misa dialogada*, *Liturgia del Matrimonio*, *Nueva Vida*, *Liturgia del Bautismo*, *Mujeres de Acción Católica de España*, etc., have developed in members of Catholic Action a taste for and understanding of liturgical ceremonies. The feminine section of the phalangists in their turn have made a considerable effort to introduce members to the essentials of the liturgical life, providing them with booklets for dialogue Mass, prayers and chants well in keeping with Church worship: *Misa dialogada*, *Directorio litúrgico*, *Oraciones para Juventudes*, *Oraciones y Cantos*: in the publications of the *Sección femenina* of the F.E.T.

In the South American States we are pleased to mention the very notable action of the *Apostolado litúrgico del Uruguay* (A.L.D.U.) at Montevideo. Their publications are among the best of their kind, both popular and in good style. It is enough to look through a few of them to realize the interest which they arouse and the truly beneficent effect which they have: *Missal Dominical Popular*,¹ *Misa Dialogada*, *Novena litúrgica de Navidad*, *Semana Santa*, *Oficio de Tinieblas*, *La Santa Noche de Pascua*, *El Santo Bautismo*, *La Santa Confirmación*, *El sacramento del Matrimonio*, *Las Ordenes Mayores*, *Las Ordenes Menores*, *Oraciones de la Iglesia*, *La Sepultura Ecclesiástica*, *La Liturgia de los Difuntos*.²

Other publishing houses well known in Spain and in South America, such as Herder or the *Editorial Litúrgica Española* at Barcelona, issue a considerable number of liturgical works, missals and books of devotion which show strong liturgical trends.

The local or national Eucharistic Congresses and above all the great International Eucharistic Congress at Barcelona, have produced all over Spain a flood of books, some of real value concerning the Eucharist, its liturgy, theology, its artistic expression according to the great artists and poets. We will mention in the first place as being perfect in presentation and commentary a book by L. FONT, E. BAGUÉ, J. PETIT, *La Eucaristia*; ³ an excellent album of black and white illustrations of the principal Spanish works of art in sculpture and painting inspired by the Eucharist. In his introduction, L. FONT treats in masterly fashion of the various biblical subjects which have inspired the artists. At the end of the book, a detailed index gives the explanation of each of the pictures. The authors have produced a valuable work.

We may also mention *España Eucarística*,⁴ which seems a veritable little "summa eucharistica." In about 500 pages, it treats of the history, life, thought, art, and folklore of the Eucharist in Spain with good taste and objectivity.

¹ BORN, A., S. A. C., *Missal Dominical Popular*, Montevideo, A. L. D. U., 620 pp.

² The whole series *ibidem*, 40, 16, 300, 149, 19, 24, 12, 68, 94, 62, 30 and 174 pp.

³ Barcelona, Editorial Seix y Barral, XLVII-146 pp.

⁴ Salamanca, Ediciones Sigueme, 461 pp.

On the occasion of the Eucharistic Congress at Barcelona there was a timely reissue of the important work by J. VASQUEZ DE MELLA, *Filosofía de la Eucaristía*.¹ Philosopher, theologian and politician, Mella, a great Christian and a great Spaniard, shows to what depth the dogma of the Eucharist penetrates into human life; he deals by turns with the philosophical justification, the dogmatic splendour and historical proofs of Catholic belief in the Eucharist. One may regret that the publishers have thought fit to add to this profound study of the Eucharist other pages in which Mella writes with a political trend in which distinctions, more than ever necessary today, do not seem to be sufficiently respected.

P. SANCHEZ-CESPEDES, S.J., also brought out on the occasion of the Congress *La Paz del mundo en la Eucaristía*,² an interesting study of the Mass and its different parts founded on the theology of the peace treaty between man and God in Jesus Christ; a small book which is excellent for the understanding of the need for an interior active sharing in the sacrifice of the Mass.

We will also mention the *Breviario Eucarístico* of C. MONTERRAT³ which gives a collection of prayers, the common of the Mass, exercises for Confession and Communion, hymns and chants, etc., and *El Alma eucarística* by A. DE CASTELAMMARE,⁴ of which the third edition has just been brought out: a book of spiritual teaching in which the Eucharist is made the centre of perfection, but much more under the aspect of a sacrament than as a sacrifice. The book studies the nature of the Eucharistic soul, its marks and means of formation. Like too many Spanish books on the Eucharist, this meditation book has not followed sufficiently the liturgical movement which has put into the chief place the sacrificial aspect of the Eucharist, far above every other, for it constitutes the centre of the Christian religion, looking upon Communion, not as the loving possession of the Lord, but as the dynamic act by which the believer takes part in the redemptive work of Christ.

Religion for Adults. — Canon Praxedes ALONSO, professor of religious pedagogy in the seminary of Zaragossa, has brought out an important brochure *El estudio de Pedagogía en los seminarios*:⁵ he deals with the necessity for the future priest to have a thorough pedagogical training, especially in religion. The author mentions the *Institut Supérieur Catéchétique* at Paris, the *Didascaleion* at Milan, the *International Centre for Study in Religious Education* at Brussels, the modern work of religious sociology and underlines the importance of the present-day catechetical movement. The revival in catechetical studies seeks a strong basis in pedagogy, psychology and religious sociology. To be a man of his times, the priest must know something of these sciences as well as theology.

¹ Barcelona, E. Subirana, 1952, 227 pp.

² Madrid, 1952, 141 pp.

³ Barcelona, E. Subirana, 1952, 247 pp.

⁴ Barcelona, Editorial Casals, 3rd. ed., 1952, 656 pp.

⁵ Zaragoza, Tip. La Editorial, 1952, 51 pp.

In religious sociology, H. L. Mgr. C. MORCILLO GONZÁLEZ, bishop of Bilbao, has just published a very interesting study on Sunday religious observance in his diocese: *El precepto de la Misa en la diócesis de Bilbao*,¹ a well documented brochure with detailed statistics and a map of religious observance by deaneries. In this basque diocese, still very religious in its practice if it be compared with those of Catalonia, the Asturias, Estramadura and Andalusia, the average of Sunday observance is only 55.80%. In reality there is an enormous difference between the agricultural parishes where the figure rises to 99.50% and certain industrial parishes where it falls to 18.04%. We would like to see two things carried out: first, that an equally precise and objective study be made of all Spain and that there be a general map of religious practice prepared. And also that the study should not be confined to facts and statistics but include a sociological interpretation. A brochure such as that of the bishop of Bilbao is extremely important by reason of its objectivity and precision.

For the religious training of priests, clerics and educated laymen, we must mention the very fine book by F. J. MARURI, S. J., *El Cantar de los Cantares*² in which the author expounds with poetry and depth the mystical meaning of the Canticle of Canticles and the utility of its study and meditation for the spiritual life. Many souls will derive sweet and comforting nourishment from this book.

Two books by R. GRAF, *Vidas para Dios*,³ a warm and profound study of the religious vows and *Consuelo en el dolor*⁴ in which the problem of suffering is replaced in the perspectives of the Providence and love of God, which alone can give a satisfactory explanation, will provide adult Christians with matter for meditation and spiritual reading of great profit.

J. FERNANDEZ CUENCA, S. J., has just reissued his autosacramental *Pastor Cordero y Pastor hobo*.⁵ In a magnificent literary style, the play is in three acts; it brings on the stage, in the manner of Calderon and la Barca, the personified Soul, the Will, the Voice of conscience, the good and bad shepherds, a choir of angels and a troop of devils. It is the drama of the Christian attracted by evil but saved by Christ.

Catechetical training. — The catechetical secretariat in Vittoria has just issued the official text of the catechism for the second grade: *Catecismo de la Doctrina Cristiana*; ⁶ the little book is charmingly produced, every page is illustrated with one or two drawings in red, white and black in very good taste. The catechism keeps to the traditional four parts of Spanish catechisms: *To believe* (the creed), *To pray* (prayers, veneration of the saints), *To do* (the commandments), *To receive* (the sacraments). This order, while

¹ Bilbao, 1952, 35 pp.

² Bilbao, Mensagero del Corazón de Jesús, 1951, 288 pp.

³ Madrid, Sociedad de Educacion Atenas, 1952, 231 pp.

⁴ *Ibid.*, 1952, 271 pp.

⁵ Madrid, S. I. P. E., 2nd ed., 163 pp.

⁶ Vittoria, Secrétario Catequistico, 1952, 95 pp.

having some advantages of simplicity in teaching, has also the drawbacks, so often noted : the sacraments are too separated from their dogmatic basis, the Christian moral life, which ought to be seen as the life of charity springing from sacramental practice, is nothing more than the carrying out of the stern Mosaic law. Moreover, the order adopted necessitates the teaching of the *obligation* of the sacraments (commandments of the Church) before their *nature* and *vital importance* for the Christian has been mentioned. The Mass does not seem to be the principal prayer. The sacrificial reality of the Eucharist is hardly touched upon although it is and should be the centre of the whole of Christian life. In spite of these chiefly theological deficiencies, the Vittoria catechism is a success from the point of view of religious didactics : all the pictures, often biblical, are commented on in short passages which lead to spiritual generosity and devotion. Each short lesson begins with a biblical explanation or a catechetical one with a spiritual motive ; finally the doctrine is expounded in precise terms in the form of questions and answers. In spite of the abovementioned reservations, this catechism seems to us to take its place among the best.

Mgr. D. LLORENTE has collected together, in a small book full of wisdom and experience, *Hogar, Escuela y Catecismo*,¹ thoughts, reflections and advice by great authors, masters of the spiritual life and famous educators. These short paragraphs are grouped under the principal subjects of religious pedagogy, religion and the school. — Catechists and teachers. — Childhood and youth. — Religious didactics. — Moral and religious formation. — Organization and discipline. Parents, masters and catechists will find in this little book an inexhaustible source of matter for teaching and personal meditation, subjects for conversation, talks and study circles.

M. A. GRAMLICH gives us a small textbook of catechism teaching in *Id y Enseñad*,² translated from the German. The first part deals with the fundamental problems of pedagogy and religious methodology, the second with the systematic development of the religious lesson, and the third part gives us examples of biblical and catechistic teaching. One can see that the book is the result of long experience, and the pedagogic directions are given with clarity and directness. It is a very useful little manual as a first introduction to the German style.

J. TUSQUETS, *Jesús Catequista*.³ The name of the author alone, a great theorist and long known in the catechetical world, is enough to indicate that this is a valuable book. This little volume, very charming in the way in which Jesus Himself teaches children of from 8 to 12, gives in very simple language the whole of the Christian religion in a markedly christocentric way. Jesus speaks, explains who He is, where He is, how He ought to be received, how imitated, and in each religious lesson, He leads the child to an

¹ Valladolid, Casa Martin, 1952, 304 pp.

² Barcelona, Editorial Herder, 1951, 178 pp.

³ Barcelona, Amigos del Catecismos, 1951, 152 pp.

inner generosity and a personal "engagement." A well produced little book which will help catechists and children.

A. FERNANDEZ TRUYOLS, S. J. : *Geographia Biblica*,¹ a well documented little book but rather heavy with its geographical, historical and exegetical details, is written by a professor of the Biblical Institute. It is of value and usefulness for the teacher who wants to set the life of Christ, its events and the preparations leading up to it, in the correct environment of time and space. Furnished with numerous sketches, maps and photographs, it is packed with information.

Published by the " Liturgical Apostolate " of Uruguay, A.L.D.U., the *Barajas biblicas* are like ninety little playing cards for a game which consists in being able to answer without hesitation an infinity of questions on the bible and gospel and finding in half a minute any quotation from Holy Scripture. As can be imagined, it is not so much a children's game as one for virtuosi who have perhaps forgotten what St. Ignatius says in his spiritual exercises : " It is not to know much, but it is to understand and savour the matter interiorly that fills and satisfies the soul. "

Albert DRÈZE, S.J., *Brussels*.

¹ Barcelona, Editorial Vilamala, 1951, 151 pp. and two maps.

IMPRIMATUR

Mechliniae, die 29^a Aprilis, 1953.

† L. SUENENS, *Vic. gen.*

